APPLIED Psychology

WILLARD CARVER

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Applied Psychology

By DR. CARVER

The Red Book

Carver's Chiropractic Analysis

Applied Psychology

Applied Psychology

A series of Lectures presenting an Analysis of Psychology in a Simplified Terminology; with special attention to Biologic Phases of Physiology and demonstrating the Separateness of the Entities Mind and Soul

By WILLARD CARVER, LL.B., D.C.

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WILLARD CARVER, L. L. B., D. C.

DEDICATION

To all that have patiently, persistently and honestly striven to know truth and in their efforts for such acquisition have understood that in the Universe — all that is — is essential and necessary and that each attribute, organism, organ, segment, atom or thing has its place and relationship in the great harmony — and to all that shall come in like spirit and recognition in the future — this book is most respectfully dedicated.

By the Author

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Preface

In the final and last consideration, there is but one important fact that presents itself to us and that is *our existence*. The highest proof that we may have of this fact is only our consciousness of it. For if asked to prove our existence, we are in a more helpless condition than with respect to almost any other subject. We can make some show of tracing our ancestry; of following out the history of nations; of getting reasons for conditions ordinarily considered to be within the scope of science, but as to our individual existence, our highest proof is but our consciousness of it.

The next most important fact is our knowledge of self. Mr. Pope has said that "The greatest study of mankind is man;" but I would say that the greatest study of mankind is to learn how to study himself.

Human beings generally conceive that they are learning about themselves when they are studying history and science, but really all they are doing, in such study, is getting *farther from self,* for after all, the study of history and the sciences furnish nothing of value as to self, for history always fades into tradition and tradition becomes lost in the night of time; and the so-called sciences when investigated with sufficient care and analysis resolve themselves into theories and the theories finally resolve themselves into the misty substance of

phantasm and loose themselves in the vortex of dreams.

The individual therefore that would *study self;* that would *understand self,* must confine his *investigations to self.* He must *recognize* the *fact of his existence as paramount to all other facts* and must bring himself to understand that all that he can know of *self* must be ascertained by means of *introspection through the processes of deduction. He must come to understand that in the analysis of self lies his only field of research, except solely, immediate comparison with his fellows.*

The following lectures were delivered solely from the standpoint herein disclosed and assumed to enter no other field. It was the highest object to show the complete separateness of Mind from Soul. The lectures present and sustain the proposition that the relation of Mind to Soul is the same as that sustained by the *function of any organ* to the Soul. That is to say, the *production* of Gastric Juice, from the *walls* of the Stomach, sustains the same relation to the Soul, that the production of Mind, in the Brain, sustains to the Soul.

This preface is presented because it is the belief of the author that it is upon the points herein presented that writers on Psychology, as well as people generally, have gone astray; and he has therefore taken this opportunity to attract special attention to these thoughts in advance.

WILLARD CARVER.

Foreword

The lectures herewith presented for consideration were delivered in the auditorium of Carver Chiropractic College as a part of my regular work as Dean of the faculty, to the student body and the public, that is each year invited to attend during the course of psychic lectures.

At the time of their delivery there was no intention that they should be published in book form but I had intended and had arranged to have each lecture preserved and multigraphed in sufficient numbers to supply the students desiring them.

After the delivery of the second lecture, I was importuned by friends to preserve the lectures with great care and to publish them in book form.

I acceded to these requests and since the transcripts of the lectures were returned to me, I have given them careful consideration, to make certain that they contain in clear, terse language what I said at the time of delivery as well as what I intended at that time should be conveyed.

The lectures were delivered ex-tempore from synoposis outlines. I had prepared these

outlines with the intention of covering the entire field of psychic research with the exception of that branch of it properly referred to as Spiritism.

I purposely refrained from especially discussing the subject of Spiritism, because to do justice to that subject would require much more scope than a lecture and more space than I have in this book. And then Spiritism is an incident to a religion presenting a health phase; and in this course of lectures it was not my intention to enter the realm of the controversial, but to keep clearly within the scope of analysis and deduction; addressing myself more particularly to the health phases of religions; and that more especially for the purpose of criticism—to shock the mind into a realization of truth—rather than to present a basis for controversy. For this purpose, I have reverted at some length to Christian Science, because of its relation to healing that is peculiarly within the limit of thought that I have sought to present in the succeeding pages, and I have addressed myself to Spiritualism more briefly but in the same way.

It was my intention to reduce the voluminous and scattered fragments of psychologic truth to simple and concise statement, giving to the student a basis of truth for deduction

and experimentation rather than an hypothesis for inductive inquiry and speculation.

I sought to give the student a ready, comprehensive and terse terminology, so clear and exact and so perfectly illustrated as to render error of understanding substantially impossible and to make application under any circumstance a matter of the greatest ease and certainty.

It was my purpose to remove from the subject of Psychology all unnecessary, unwise and useless suggestions of mystery; to reduce all phenomena presented to the simple basis of actuality—to the real and palpable—to bring the subject near to the student and make him feel its intimacy in his every thought and action.

It is unnecessary to say that such work was a stupendous task, when one pauses to consider the eminent modern writers upon this subject such as James, Hudson, Warman and many others; and then recalls the earlier writers whose works all told run into hundreds. And yet the real work of such an accomplishment was very much easier than one would imagine, for it must be remembered that all of these writers wrote from the standpoint of induction with the exception of part of the writings of Warman—therefore their works have been voluminous; but I have treated the subject

by the process of deduction and deduction is always brief and exact.

As I look over these lectures in giving them to the press, I desire to say that upon the themes they cover they are sufficiently comprehensive. I am very certain that the principles disclosed could have been rendered more understandable by a wider range of illustration. Those, however, were supplied by voice and gesture in the delivery of the lectures, but I am persuaded that without these no student actuated by an earnest desire to know, will fail to understand what I have intended to convey.

I am aware that much that is said is wholly new; that many positions taken are clearly opposed to the most eminent authors that have written upon such subjects, and especially in very recent years; but for these I offer no apology. I have followed the dictates of my mind unswervingly and my mind has unswervingly followed the dictates of demonstrated truth.

I publish these thoughts trusting that they will save thousands of individuals the necessity and pain of going through years of toil and mental agony, as I have done, in reaching the wondrous passivity that comes with the certainty of truth.

WILLARD CARVER, LL. B., D. C.

APPLIED PSYCHOLOGY

LECTURE NO. I.
JUNE 11, 1913.

Basic Terminology

Ladies and gentlemen, I am very grateful to you for your presence here this morning to listen to the beginning number of this course of lectures.

Psychology is always a subject of interest. It is a subject that grasps and holds the attention of the human family more than any other. Strange as it may seem, however, it has been a subject that has had the least definite, painstaking and careful study of all other subjects that appertain to human existence.

I say, "strange to say," because at first we do not catch the importance of the thought that our recognition of intelligence began at this end, at the mortal end of living, and not at the psychic end. In other words, that the beginning phases of intelligence were closely confined to the material existence and did not go to any depth or distance into things relative to the immaterial.

Anyone would say at a glance that this was essential; that this was necessary; that evolution could not have been attained in any other way. All things that we do are done for a specific and definite purpose. The more we become evolved mentally and physically, the more we come to realize this important fact, the more we give definite, specific and careful attention to all that we undertake to do.

The purpose of the study of Psychology is threefold. It is:

FIRST—To inform us as to the material construction of the body; and relatively, as to the construction of all living things or entities. This, of course, goes into the consideration of the brain, nerves and tissues of individuals, and this branch of study has, generally speaking, been incorrectly relegated to the studies of the doctor, the medicine man, the individual that sets himself up as a healer; as one giving definite, specific attention to the human body.

This is not as it should be, and not as it will be, but is only incidental to the beginning phases of our evolutional existence, and intelligence. *There will come a time when all human beings will study their bodies and will understand the relation of the Soul to the body as definitely as the doctor should, because they will know that it is an essential part of education,*

if they expect to acquire all that is best and highest for and in them.

Second—We desire to understand what we can of our Minds; and in the study of that we come again to a study of the brain, and especially the functon of it that produces Mind, the scope of that function, and the capacity for impression, and the means and character of impression received.

Third—We desire to know something of our Psychic existence, its scope, its relation, its continuity; that is to say, the length, breadth and depth of its existence, and to understand our means of ascertaining knowledge of Psychic existence at all; and to inform ourselves as to the value of Psychic things as they appertain to this life, here and now.

As to our knowledge of the Psychic, there have been many, very many different ways of study. Indeed, it has been incident to the history of human existence, this continual study of the Psychic. We have tended toward it at every age of which history furnishes any account. We have it as illustrated in the Christian religion; for at bottom and in the last analysis, Christianity is nothing more nor less than a mode of Psychic development, limited in its scope, but nevertheless—a mode of Psychic development.

All religions of which the world has ever given us any account, ancient or modern, have at basis, been but the study of the Psychic side of human existence. That which has appealed to different peoples; that which has developed religious thought; that which has developed religious literature, has been nothing but that intuitive desire to study and to know Psychic relationship.

Spiritualists have studied this problem, together with, relative to, and co-existent with, all other forms of investigation.

In its broadest and general sense, all forms of study of the Psychic include what we are pleased to call, in this modern day—Psychology.

All religionists in the last analysis, have been learning what they could of the Soul. They have been investigating, in one way or another, the Soul, and therefore, our endeavors along this line, our purpose in this investigation, is to find out all that we can know of the phenomena of the Soul, particularly because of its interest to us in this environmental existence; and the relative interest and value it will be to us in any after-life or existence.

Clearly it is of the very first importance, in endeavoring to investigate a subject of this kind, that we shall have a general understand-

ing of the terms that we are about to use, ordinarily called terminology.

Every student that enters any school for the particular purpose of learning any branch of science, literature or art, first familiarizes himself, or at least should do so, with the terminology of that particular branch of information.

One of the things that is especially criticisable in our present advance toward intellectual effort and progress in that direction, is the fact that we have no definite way, in any of the great universities of this country, in any of the colleges or academies, of instructing students in terminology as a preparatory study to the further investigation of the main question relative to that which they desire to develop.

It is bootless to say that an intelligent and comprehensive knowledge of the terminology of any subject must be acquired by any student before he can be versed at all in that particular thing. Therefore, if we hope to go far in this investigation of the Soul, we must have a terminology that we can use, and that we can understand.

First of all, let us understand what the Science of Psychology is, and in the language of the Yankee, "in order to understand what it is,

it is better to try to understand first a little of what it is not."

In the first place, it is not *metaphysics*. It is not *mental philosophy*. It is not the study of material essence. That is to say, the Science of Psychology does not relate primarily to the Mind, in any of its various aspects. It does not relate to the body in any of its aspects. It does not relate to the physical or material essences in any of their aspects.

Psychology is primarily a study of that immaterial thing, that we have learned to call the Soul.

How shall we proceed to study this phenomena? How shall we direct our attention to this particular subject—the Soul? We must study it from our present position. We *are* material beings. We are material essence. We have a Mind. We live, breathe, speak, act and are controlled to a large extent by the physical environment about us.

Therefore, we shall study the Soul:

FIRST—through the material body. This may not, at first, seem very clear to some of us; but the meaning will be clear when the thought is developed.

SECOND—we must study the Soul through the *Brain-Mind*. That is to say, through the material Mind; and through the *Mind-impres-*

sional, or through the impressional part of the physical Mind. In this way we shall arrive at some truth.

Therefore, you will understand that what we mean by the study of Psychology *is the study of the Soul.*

Then, what do we mean by the *science* of Psychology? And, first, what do we mean by the science of anything? There is a great deal of misunderstanding today among students, and in general as to what science is. I have defined that for you many times; those of you that have been here as students, but I shall define it again.

Science consists in the systematized and classified truths appertaining to anything. That is the definition of science in its most complete, abstract sense.

You will understand, therefore, that science is not a generalization of opinion. It is not the consensus of opinion of a few individuals. It is the classification and systematization of truths relative to a given thing.

So long as statements in regard to anything are theories, they can take no part in a science. Only that can become part of a science that has been demonstrated, by the highest and most approved methods, to be the truth. In passing, permit me to say that if the human

family generally, had a better and broader appreciation as to what science is, there would be very much less difference of opinion respecting the various questions that are now before us.

The Science of Psychology consists of the systematized and classified truths touching upon or related to the Soul, not the Human Soul but the Soul of the human being. I desire you to understand that there is a very great difference between those two terms. We are wont to speak of the Human Soul. *There is no such thing.* There is the Soul of the human being, but not the Human Soul.

Therefore, let us investigate this subject from the standpoint of an acquisition and systematization of the truths that are capable of demonstration with respect to the Soul of a human being.

In the first place, in no other relationship of human existence, do we so fully come to realize our incompetency, our limitations, as when we attempt to discuss, in material language, the Soul; when we come to attempt to conceive Psychic things. Then, indeed, do we stand in the presence of that immaculate thing, as it were, with palsied tongue, *for in the Psychic realm there is no language that material tongue or material Mind is fully able to comprehend and express.*

But in an investigation of the subject, in finding out what we know of it, in learning what we can express of it, we must either agree upon the terms that we shall use, or we must expect to be continually at strife and difference.

Language, whether English, Latin, Hebrew, German, French, or what not, is most remarkably limited and defective. *The best one can say of it is that it is bound up in the limitations of material existence, and must remain so.* It can never even be abreast of latest thought; but is always dragging behind with the strugglers that are keeping up the rear.

Language, especially the language of science, is—after all, nothing in the world but a *matter of compromise;* a matter of *consensus of opinion;* a matter of *consent to call things by particular names* as they most peculiarly come within the purview of the impressional sense, that we call intuition.

However, these things, considered as we are doing, furnish a clear and distinct means of understanding, in the beginning, of a discussion like this, and such understanding is absolutely essential in order that all shall fully appreciate what is being said, and what is meant by what is said.

All our woes, all our sorrows, all our differences in the general subject of religion, in

our concepts of humanity, in all our Psychic relationships of life, grow out of our failure to understand each other when we talk; grow out of the fact that we are separated by linguistic misunderstandings.

We are incomprehensible to each other because we have no language medium by which we can be understood. Therefore, as we proceed, we shall attempt to establish at each step a terminology about which we agree. At least, the lecturer will present to you his meaning of each term that shall be used, so you need not be at difference with him; provided you will understand the term to mean the same that he does; or provided that you can tentatively consent to the meaning that he presents.

Having reached the place that we understand what we are about to take up, that we are undertaking to construct or review the Science of the Soul, the very first question that presents itself to us is: What is the Soul?

The word Soul has had more common use, I presume, than almost any word in our language. You may read the most ancient literature, you may even go back to the hieroglyphics, and you will find that the human family commonly used the term Soul. It was one of the most common words. It has been one of the most common words and has been a part of

speech so long as there is a fragment of history of human beings; and yet, today, there is a wonderful distinction and difference, and probably an irreconcilable dispute, as to what this word really means.

You can understand that, what the word Soul really means is only the consensus of conception of the members of the human famliy using it. *The word was not furnished to us originally.* It was invented by the ingenuity of Human Mind. It is a product of imagination. It came into being by an attempt to express a thought that had welled up, as we say, inside of some human being; until by the urge, he became physically able to form a syllable that gave meaning to his thought, and others about him grasped that intuitive sense and joined him in that thought.

So the word Soul grew; but because this happened at different places on the earth's surface, a discrepancy, a difference with regard to it, came into existence, and when the people that grew up in these forms of imagination came together and began to use this word in common, they discovered that there was a difference that they could not reconcile; because, incident and relative to all imagination there is prejudice, the desire to maintain that which has been imaged, rather than a desire to listen

to, hear and understand that which others have evolved, or even that which is true.

Now let us review, for a moment, the various concepts that are held as to the word Soul.

Ancient religions all have words that mean the same thing as *body* and *Soul.*

All primitive people, in all parts of the world have had these two terms, *body* and *spirit.* The savages that once lived where we are now used terms that indicated the same as these words.

The uncivilized people of ancient times used words that indicated *body* and *Soul.* In the jungles of darkest Africa today, where white men have only recently ventured, they find that the people living there have the concept of *body* and *Soul.*

Christians generally, the world over, use terminology that indicate *body, Soul* and *spirit,* the belief in the triune.

Spiritualists, in general, the world over, use the terms, *body* and *spirit,* and this is not intended to mean that they conform to savagery. It is only their form of concept, generally, as touching the human being in this particular respect. However, justice dictates that I should say that the more eminent au-

thorities in spiritualism believe in the triune, and include the *Soul.*

Psychologists, should at this time, conceive it in this form: *Body, Mind* and *Soul.*

For the purposes of this course of lectures I wish to say that I shall apply this last order of statement as meeting definitely the results of our most recent demonstration, *Body, Mind, Soul* These in the order of our investigation, but in the order of their manifestation and power, *Soul, Body, Mind.*

With this viewpoint, we find that from the material aspect we start with the Body; and a little more removed shading into the mysterious a little, we have the Mind, and going still further into the unseen, we have the Soul. As to the last we desire to make inquiry. What do we mean by the Soul?

We mean that the Soul is the essential, the indestructible part of a human being; that which we *cannot conceive can die;* that of which we *cannot express death;* that which, try as we may, we are entirely incapacitated to imagine *can pass out of existence;* the first cause of *individual being,* because it stands as the immediate cause of that which we know as *individuality,* that which we conceive to be the *core,* the *unseen* life, *causing* all physical phenomena that we are capable of witnessing or

apprehending as taking place. We could go further and reach the conclusion at this time that the Soul is that *somewhat of life* that stands between *material man* and *his Creator, related to both, necessary to both.*

So far as our individual considerations and investigations are concerned, we should take up a very pertinent question at this juncture of agreement of terminology.

Has the Soul a Mind? Again this strikes at once at the root of the doctrine of metaphysicians—mental philosophers, because, if the Soul has not a Mind, then, of course, all that they have said, with relation thereto, is as naught. Hence, this is a very pertinent inquiry to us in all Psychic research and investigation.

It has been the concept of all so-called psychologists up to this time, that the Soul is possessed of a Mind; and this, undoubtedly for the reason that they have observed the transmission of intelligence, from which the idea of thought is difficult to separate. They have, therefore, inadvertently held the unjustifiable position that, in the radiation of intelligence, the Soul is thinking, and is therefore possessed of a Mind.

This position is not so strange when we remember that *all knowledge originally came*

into recognition through the process of imagination, and that imagination is the human side of intuition. That is to say, *imagination* sustains the same relation to the *Human Mind* that *intuition* sustains to the *Soul.* Imagination, however, requires *activity* of the Human Mind, while intuition only requires *inactive receptivity* of the Soul of the human being from the Great Soul.

In this connection it is well to remember that it is quite immaterial what we may believe dogmatically as to the thought: "Angels are hovering near." It is quite immaterial what our experience has been as to the transmission of intelligence by decarnate souls; it is quite immaterial how complex and intricate, or even mysterious, the experience of the human family has shown the transmission of intelligence to be—*yet the fact stands out clearly that all we know has come into human cognizance through the medium of imagination.* It makes no difference how many million times it may have been transmitted since it originally came; that does not change nor influence the channel of its coming. It must also be remembered that *the Soul's only relation to the transmission of intelligence is the radiation of the substance of truth to memory.*

The Soul has been confused with the Mind,

because, forsooth, *the Soul is intelligence.* It has been referred to as a Mind by substantially all psychologists, because the Soul is the immediate source of our intelligence. Yet you can understand that these erroneous concepts present no argument tending to sustain the theory that the Soul has a Mind, or has anything analogous to a Mind.

Now what are some of the erroneous terms that have been used by psychologists to express this thought? For, by understanding the erroneous terms, we are more able to grasp the terms that should be used.

You will find in history and literature relative to Psychology such terms as "subconscious mind," "subliminal mind," and "subjective mind."

What is the objection to all such terms? The first objection is that all such terms declare the Soul to *have a Mind.* While the reference in all such terms is intended to be to the Soul, in reality it is to a Mind, and before it will be legitimate to use such terms in reference to the Soul, it must be established that the *Soul has,* or is, a Mind, and since it clearly appears that *it has not, and is not, all such terms should be abandoned.*

The second objection to such terms is that they indicate that the Soul is *less than the Mind,*

for with all of them there is the use of the term, "sub," which means under, less than, or below, and surely no psychologist, no human being of ordinary intelligence, would ever be willing to concede that the Soul is less than the Mind, for it must undoubtedly be true, if all intelligence is transmitted to us by intuition and recognized through the process of imagination, that the Soul is *parent to the Mind,* and as such must be *superior* to it, so the term "sub" in this connection is wholly incorrect.

But last of these objections, and the most forceful, is that such terms are too incomprehensive to express that which is intended to be conveyed. All of them indicate this phenomena as being subject to, less than, or incidental to the Mind of man, the *Human Mind, the function of the human brain.* This is a concept which, when viewed in all its nakedness must, at once, by its very terms, lose its place and importance with every individual using the terms at all.

We must, therefore, understand that some term must be applied to the Soul that relieves it of this relationship, *this subjectiveness to the Human Mind*—and for this purpose it can be referred to as "intelligence," as "power," as "psychic intelligence," or by any of those terms which, in themselves, stand alone and related

to nothing that carries with it *material limitations.* We will understand, when we are talking further upon this subject, that when we use the words "intelligence,"-"power"-"psychic" we are referring to the Soul.

As psychologists, when we use the word "Soul" we simply refer to that *non-seen, intelligent entity* that we conceive to be the *primary individuality* that is *superior in all things* to that which is *material* and *limited by the material.*

By way of further inquiry, if what has been described is the Soul, then what is the Mind? For we must take these steps in the order in which they come. *Mind is a function of the physical brain.*

That brings us to a consideration of what is meant by a function of the physical brain. Of course, students of anatomy and physiology will readily understand the statement, when we say that the brain, acting as an anatomic and physiologic organ, in some way *produces Mind as a part of its operation. In other words, that the brain, or that portion of it which is constructed for the purpose of producing Mind, in its operation produces Mind, just as completely and like, in every respect as all other organs of the body perform their functions, and produce their results.*

It is not hard for us to understand this when we refer to any other phase of functional existence, because we have learned, through long years of folk-lore, to understand, in an indefinite way, that the action of the heart, the action of the lungs, the action of the stomach, or the action of any other part of the body, just takes place; that it is just a very common, ordinary affair; that there is nothing difficult, whatever, to understand about it; that it is all material.

This is the general concept—the materialists of the world have taught us that these things are accomplished by material power; that they are performed by a sort of disconnected but relative chemistry. They do not seek to give us the reasons for the operations of those chemicals and their elaborations. They do not seek to tell us how these operations are performed, but only give us generally to understand that they are simple, common and sublunar; that anybody ought to understand them. *As a result, children with their wonderful imaginations, and their uninstructed Minds, grasp the fantasy that these things are easy to understand; never give the subject any more consideration during their lifetime and, therefore, continue to think that the functional activities of the stomach, heart, lungs, etc., are*

just simple physical operations and that everybody understands them.

However, I wish to interpolate this: The function of the heart is just as difficult to grasp, to know, and to consider as is the function of the brain in that part of it that produces Mind.

The function of the lungs, by which they take in the atmosphere, transmit it to the material elements of the body, and in this way act and produce gaseous compounds, is just as difficult to understand as that the brain, in its functioning, in certain parts of it, produces Mind.

It is just as difficult to understand how the stomach receives and retains elements taken from the extraneous environment and delivers to them, from its walls, substances of chemical consistence that will disintegrate and preserve and free the elements contained in the ingested substances, thus furnishing the elaborations out of which the organism, by its further processes, can build itself.

When we stop to think of these things and think of the awesomeness of them, we are simply stricken modest, because at once we know that in each of these wonderful functions we are standing in the very presence of eternal creation, because, in considering each of these

functions, we come to know that it is *utterly as impossible for us, through our material essence, to understand how the stomach functionates, as it is to understand how the brain functiontes, and in its functioning produces Mind, with its wonderful attributes, memory, sensation, consciousness, reason, passion, love, will, etc., and all the wonderful phenomena that appertain thereto.*

So that, although it is somewhat difficult to understand, yet, by having striven for it, we have obtained a very complete congeries of phenomena regarding brain function in this respect that leads us to know that *Mind* is, after all, nothing more nor less than a *function* of the physical brain.

Now what is the *primary office of Mind?* Can you understand that when Mind was produced it was produced *primarily* for the *use* of the Soul? If the Soul had had no use for a Mind it would not have produced it. If it had had no use for a Mind, in an individual, it would have made the brain and constructed it to have gone on performing all the offices necessary without that one remarkable function—*Mind.* The Soul, having produced *Mind* as well as *all other functions* of the human organism, for its use, continues to use it.

The primary use of Human Mind is to re-

ceive intelligence from the Soul. This is called impression. Memory could not be constructed without impression. The intelligence received constitutes the substance of memory. It is impressed by the primary individuality—the Soul — upon a *part of the brain* to *constitute memory,* the basis of Mind.

Incidentally, this impression is accomplished in precisely the same way in the brain and by the same energy to produce a Mind, that, acting through the brain and nerves, conveys the impression to the walls of the stomach, causing them to produce the elements necessary for digestion; the impression to the tissues of the lungs, causing them to produce respiration, and thus to receive atomic elements of the atmosphere and convey them in proper solution to the various fluids of the body, that they may continually enter into the construction of the organism.

The production of the Mind as a brain operation is no more wonderful than the functions of any of the various organs of the body, and is performed in exactly the same way, for you understand *that the Soul, standing back of the body, as easily, as readily, and as necessarily, impresses the intelligence upon each atom of us to perform its office as it impresses upon the cells of our brain that which constitutes Mind.*

If this servitude to the Soul is the *primary* office of the Mind, and it is the primary office of Mind to receive intelligence from the Soul, *it is the secondary office of the Mind to receive, through its senses, information as to the physical environment in which it lives, and to convey this information to the Soul.*

The Soul, you can understand, without this office, would be absolutely sight-less, smell-less, taste-less, hear-less, feel-less. That is to say, it would be without a single avenue by which it could receive any form of information as to this environment.

If it were not for the fact that it is the secondary office of Human Mind to receive information from the material side and to convey it to the Soul, *the Soul of man would never be advised of this physical existence, for the Soul would have no avenue through which it could receive such intelligence.*

Mind has been referred to in many terms by psychologists. It has been suggested that it is the "objective" Mind, the "active" Mind, the "environmental" Mind, the Mind with some sort of limiting or qualifying adjective used in relation with it. Why should this be? Why should it ever have been? When you have used the word—*Mind*—you have used the most comprehensive term that you can use with respect to the human being, you have compre-

hended all that appertains to his intelligence materially; and when you have said—*Soul*—you have indicated all that appertains to his intelligence Psychically. *When you have used the two terms, you have said all, with regard to the intelligence of a human being, that can be said.*

As to the two phases of man's intelligence, in the further discussion of this subject, when I refer to the channel of original intelligence, you will know that I mean the Soul, and when I refer to Mind, you will know that I am referring peculiarly and specifically to that *function of the human brain.*

My friends, in closing, permit me to say that my remarks have been necessarily academic. They have been necessarily involved in terminology, and much of this discussion may have been dry to you, but it has been for the purpose of giving you an avenue of terms through which you may understand all that I shall say in the further discussion of Psychology.

In closing, let me remind you of a wonderful fact—that it is possible to keep the Human Mind open and ready always to receive this immaculate intelligence, coming at once through that individual center, the Soul, and beyond that, from the Great Soul of the universe.

LECTURE NO II.
JUNE 12, 1913.

Attributes of the Soul

Ladies and Gentlemen:—We desire again to pursue our investigation for the acquisition of knowledge relative to the Soul of man, and by way of

RECAPITULATION

I wish to say that the principal things we learned yesterday morning are that the Soul is the essential, indestructible part of man; that part of the human being which we cannot conceive can die; the primary individuality. We found that the Mind is a function of the physical brain, and that its primary office is to receive Psychic impressions, and that its secondary office is to transmit information from the environment, or physical relationship, to the Soul.

We found that the Science of Psychology is the systematic relationship of the truths of the Soul.

The subject for this morning brings us to an investigation of phenomena, the most remarkable that it is within human capacity to consider:

ATTRIBUTES OF THE SOUL

In attempting an investigation of this kind we are first confronted with this important and vital question: How are we advised of the Soul—what means have we for knowing anything at all about the Soul? I am aware that it is a matter of common thought, that in some peculiar and indefinite way, that it is not necessary to consider; we have knowledge of the Soul. Most people rely for their knowledge of it upon *what is told them,* and they do not think that that, in itself constitutes anything remarkable, or requires that they make any particular investigation of the means of knowledge; but it will at once be apparent to the inquiring Mind that there is a way by which we have knowledge of the Soul, through which we can make inquiry; and if that is not a specific and definite way, then our knowledge of it is wholly unreliable and perhaps does not amount to knowledge at all.

It is very clear that the only means that we have of investigating the Soul is through the avenue of Human Mind. Indeed, regardless of how much information, power, etc., our Soul may possess—so far as we, as individuals are concerned—our knowledge can only be commensurate with the acquisition of our Mind. In other words, all inquiry must be

prosecuted, all phenomena taken note of, through the Mind; and through that medium we must estimate, we must weigh, we must measure, we must ascertain the height, breadth and depth of all truth.

We must, therefore, make some investigation as to the Mind before we are prepared to investigate the Soul, for it is very clear, as an introductory proposition, that the Mind stands on this side of the Soul; that the Mind is the initiative agent through which we must act, and by means of which we must act in all investigation.

It is very apparent that any individual in attempting to handle any piece of machinery must understand it. You would not think of attempting the simple matter of running an automobile, a self-binder, a washing machine, or even a tub and wash-board without having a full and comprehensive knowledge of the machine that you are about to operate. It is, therefore, of the first importance that we know the Mind, in order that we shall be able to follow out scientifically its comprehensiveness, its deficiencies, its scope, its limitations and its abilities.

Now in the first place we are overwhelmed with the proposition that the Mind is capable of being utterly and absolutely destroyed. Therefore, we are at the first confronted with

the phenomenon of the frailty of the Human Mind, with the fact that it is of the earth earthy; that it exists only when the machine, the brain, of which it is the function, acts in a manner at least approaching the normal; but if that machine is not reasonably normal, then Mind is in ratio lost, and when that machine is gravely abnormal, then Mind is gone—is utterly and absolutely lost.

This is also true, if that part of the brain which produces the Mind or should produce it, by its proper function, is not operated by creative energy to a sufficient degree of perfection to cause a Mind, which condition it is safe to illustrate and to understand in what we call idiocy. We also observe this phenomenon in that phase, under as many names as you desire to follow out, properly classified as brain degeneracy, or softening of the brain, and by these means Mind may also be wholly lost; which proves to us in the beginning, the instability of Human Mind.

As to its parts, the Human Mind is possessed of certain attributes, each of which indicates limitations; each indicating that it is peculiarly of this environment, or does not transcend the physical relation; does not in any respect, transcend the laws of physical being. That is to say, *Human Mind has the power to*

conceive the existence of a set of circumstances, that may or may not exist. This is the operation called imagination. *It is also the operation of induction. It is limited to human capacity.*

Mind has reason — comparison. For reason consists in comparison. Reason consists in taking that which we know—and comparing that with something else that we know; or taking two things that we know and by comparison and imagination, inducting a proposition that we may or may not have known before, and that may or may not be true. Therefore, you will understand that *reason consists wholly in comparison, aided by imagination;* and *reason is peculiarly a human trait, a human attribute, an attribute of Human Mind.*

The Human Mind is capable of deduction —intuition. That is to say, intuitional impression. More of this later. This in passing, I desire to say, *proves the Mind's relationship to a Power that is superior to it, and that causes it to be.*

Now the Mind, with these attributes, presents for our consideration a dual aspect. In the first place, it is limited to a physical existence, and in the second place, presents an attribute not physically limited—the power of deduction — intuition. Mental philosophers

have undertaken to make a difference and distinction between deduction and intuition, but there is nothing to the fancy whatever. *Deduction is intuition.*

Inductions are always limited in their correctness to the power of the Human Mind to comprehend the subject to which the Mind is directed; are limited by the power of the Mind to compare, to inquire, to imagine; and the Mind thus failing in comprehnsiveness of scope, generally fails to take into any single consideration all of the elements of it; and therefore, *inductive conclusions are substantially always erroneous;* and this accounts for the fact that the vast lore of human information, the great tomes that are laid away in our libraries, reek with junk of an intellectual character, simply because, as I said yesterday, all knowledge has come into cognizance through the avenue of imagination; and the human family has not yet learned much deduction. It has not learned the *frailty of induction.* It has continued to induct propositions, which it chooses to call theories. It has chosen, by the processes of induction, to construct thought castles, which may or may not be supported by truth.

The Mind's knowledge is only such as it can obtain by the process of inquiry. In other words, that which we know, we have been com-

pelled to learn by inquiry. We came into this world *without any Mind knowledge at all.* We instantly begin a process of inquiry. We instantly begin to *store our Minds.* We instantly begin image—ing and it has become a trite saying, "the wonderful imagination of the child." The reason the child is possessed of a wonderful imagination is because he has so many things about which he must inquire. He has not yet learned his limitations and in his struggles to know, he is rife with imagination. As the years go by, and as by experience he becomes wiser, that is to say, as by experience he comes to know better and better his limitations, he ceases more and more to revel in that form of inquiry which we call imagination; and learns more and more to use that quality that we call reason; that is to say—comparison of all that is presented to him *by and with those things that he has come to believe to be true.*

The principal attributes of the Human Mind are limited to that which is imperfect. Instead of using the word "principal" perhaps I should say the greater number of the attributes of the Human Mind. However, I mean the principal attributes considered from the number of its attributes, and these are peculiarly prominent by the fact that they are limited to the physical existence, and that only.

How shall we test the attributes of the Human Mind? How shall we proceed mentally to inquire into and test whether these attributes are limited or not? There is but one way that I can conceive that this may be done. It will be seen at once that in order to test an attribute, we must try to conceive whether or not that attribute could be perfected. That is to say, whether that attribute, no matter how weak it may be in its presentation, could be multiplied to perfection; that is, could that particular attribute, by any process of reasoning, be conceived to become perfect? That is the test of the value of every attribute; and that is the test also of whether it purely and simply appertains to physical existence; or whether it is superior to this physical, environmental existence.

Now, let us see by this form of inquiry, which of the attributes of Human Mind can be multiplied to perfection. That is to say, let us see which of them may be perfected—which of them it would be possible to perfect.

We shall begin with that attribute—*reason*—about which so much has been said, and go on through the list.

REASON—The scientists of the world have run mad on this subject. Reason has been exalted above all other attributes. Students of

our great universities and colleges have been taught that reason is the most superior quality that a human being can possess; and every individual that starts out with the ambition to acquire learning becomes exceedingly proud of the fact that he is learning to reason. He longs for that dream. He struggles for that chimera day and night, seeking and struggling to know how he shall increase and perfect his reason.

Now, let us see! Can reason be made perfect? What shall reason be compared with in the last analysis? If knowledge is perfected, where is the scope for reason? So soon as an individual arrives at knowledge, he ceases to have the power to reason, because there is no possibility of comparison; and without comparison there is no reason. So we find reason is limited to the Human Mind — the Mind that cannot know perfectly, that must be limited in its knowledge.

IMAGINATION—If you had perfect knowledge, what would be left for imagination? And to perfect imagination would be to make it possible to what? It cannot be conceived. You cannot think of a perfect imagination; because the very thought immediately brings to your Mind the fact of perfect knowledge, which would leave no room for imagination; would leave nothing to be *imaged* about.

AMBITION—Could you have perfect ambition? There would be in the last and ultimate nothing to acquire, and therefore, nothing to be ambitious for, so that ambition is an impossible concept in the last analysis.

PAIN—In its ultimate analysis, is annihilation. Therefore, it could not be perfect. You could not experience perfect pain.

ANGER—In its last analysis is destruction. Therefore, you could not perfect anger.

HATE—In its last analysis is destruction. You could not perfect hate.

JEALOUSY—Is destruction. You do not have to wait for the last analysis.

So you will see that Human Mind, in its principal attributes, is limited to imperfect concepts of a purely mental, physical, limited existence. But Mind has other attributes, and these may be multiplied to perfection. These, it is easy to see, may be perfected. That is to say, the Mind has *presence,* which, multiplied to perfection, is *omnipresence, or all presence.* It has *power,* which multiplied to perfection is *omnipotence, or all power.* It has *knowledge,* which, multiplied to perfection, is *omniscience, or all knowledge.* It is capable of *love,* which multiplied to perfection is *perfect love, or creative intelligence.*

These qualities prove that the Human Mind

is the product of, and is related to the Soul of man, provided we can first prove that the Soul of a human being is possessed of these qualities in greater degree than the Mind and that it is not possessed of any of the limited attributes thereof, and this brings us to a consideration of the attributes of the Soul, and first, to a consideration of the attributes which the Soul does *not* possess.

I cannot refrain, at this point, from suggesting that the fact, that the Soul has not these attributes, has had small influence upon the human family, because it is the general and common conception that the Soul does have these attributes, and yet it is self evident, and its most profound argument is its simplest statement, that it is absolutely incapable of possessing, either potentially or absolutely, any of the qualities that I shall name.

The Soul is not possessed of the quality or attribute of reason, *because it has not the power or quality of inquiry.* It has not the power to compare. It only knows. It is intelligence, and being intelligence, it does not functionate as does the Mind, but it just knows. It just has intelligence; it just receives and transmits information. It is as readily susceptible to an error as to truth. It knows no difference between a lie and the truth. It is utterly and absolutely incapacitated to reason:

FIRST—because it is not of the earth earthy and therefore is *not bound by the limitations of that which is material;*

SECOND—because it is potentially like a Power that could not reason, *because it absolutely knows.* It does not have imagination, because that requires inquiry—investigation. It is without the capacity to perform that function. It is incapable of being destroyed. Its existence is eternal. Its maintenance is provided for. There is absolutely nothing it can acquire, and therefore, it is *utterly and absolutely without the power or quality of ambition,* existing without the necessity for it. It is utterly and absolutely incapable of pain, anger, hate, jealousy, because all tend to destruction, and *its life is eternal. Its power is potentially absolute. It is incapable of death.*

And this brings us to a consideration of those qualities of the Soul; those attributes that are capable of being multiplied to perfection, if it is possessed of such, and we find that it is.

Soul has presence, and therefore, has potential omnipresence. It has power, which I have told you is telekenetic, or kenetic energy, and this, multiplied to perfection is omnipotence. It has knowledge, and this, multiplied to perfection is omniscience. And it has the quality of

love, the potential quality of perfect love, which, multiplied to perfection is creative intelligence.

And we have found through the study of Chiropractic, my friends, that, as remarkable as it may seem, this Soul of yours is constantly creating you, and must continue to do so *until adverse anatomic and chemic circumstances shall render it no longer possible.*

If these attributes just named were each multiplied until they become absolutely perfect, they would constitute the Great Soul of the universe—the God. Therefore, we find the Soul of man is possessed of the potential attributes of God, and that it has created for itself a Human Mind, upon the tablets of which it has impressed these same potential attributes in less quality, I grant you, but nevertheless, it has implanted them there for the use and glory of man in that they prove his relationship to the God—his Creator.

I think there is no individual that would question the fact that God is omniscient, omnipotent, omnipresent, and possessed of love in its perfect sense, or creative power; that God is all these in their perfection. All of our ideas of perfection are drawn from thoughts of God. Outside of our thought that God is perfect, we know no thought of perfection. *We are utterly*

incapable and incapacitated to conceive perfection disrelated from the God of the universe.

I think it will follow as absolutely conclusive, by the simple and wonderful process of deduction—which is the intuitive conception of universal law and nothing else—that the Great Soul, having these four qualities I have named, in perfection, is not possessed of other attributes. That is to say, *the possession of these four attributes in their perfection, comprehend the universe and leave no room for attributes necessarily less and opposed in their nature;* and, therefore, I declare to you, my friends, that it is absolutely inconceivable that God could be possessed of reason. God's knowledge is perfect. There is nothing to reason about. God could not have imagination, because there could be nothing to image. All things exist in God; God in all things. There is nothing God could attain to, and therefore, ambition is impossible. Nothing for God to be angry about, because anger is to recognize inability, shortcoming, incapacity, and therefore, the concept is impossible. God could not hate, because hate is based upon a lack of comprehensive knowledge. God could not suffer, because pain is only the result of improper action, and having all of the qualities that I have mentioned in perfection, God could not act improperly. God

could not be sorrowful, because sorrow is the recognition of shortcomings; the recognition of something that is about to be done that we do not want done, or something that has been done that we did not want done; the recognition of incapacity, which cannot be ascribed to God. And jealousy only indicates a lack of perfection, a lack of knowledge, a lack of confidence, which God could not have, and the fact that God cannot possess these qualities, but is the other qualities—is omnipotence—is omniscience—is omnipresence—is perfect love—is creative intelligence and power, proves that the Soul of man is the product of the Soul of the universe, and is potentially like that Great Soul, and is related to and is of that Great Soul.

Now there are some simple lessons that we should learn from these facts, for without the lessons which apply to us in our everyday walk and conversation, investigation of a subject of this character is absolutely without value. But this is the wonderful and far-reaching and comprehensive fact that every human being must come to realize; that the Soul is not possessed of the power to reason. It is incapable of determining in any manner whatever, truth from error, and therefore, it reflects to us every instant of our existence the error that we have permitted to be transmitted and impressed upon

it, for you must remember that from the God side the Soul receives impressions that are immaculate, but from the environmental side it continually receives impression that is truth, or error, as it comes, and that we could never have an incorrect or erroneous concept if we continually brought into our Minds and translated into our thought and walk and conversation the truth that is continually being transmitted to our Minds from the God side of our Soul, and that our errors, our shortcomings, our failures to accomplish, to do that which we should do, exist because we have permitted to be transmitted through our Minds to our Souls error and untruth. And because of these facts our physical bodies have suffered throughout the ages of the history of the world, and before histories were written. The physical body has suffered anatomically; that is to say, as to its structure; physiologically, that is to say, as to its function; hereditarily, that is to say, by inheritance from ancestors that have erred preceding us.

Physical Mind has suffered thus, suffered and will continue to suffer until we have unloaded from it the burdens of error; until we have so arranged it that there is continually a stream of holy truth, coming from the God side, and also from the environmental side, and

being translated into the warp and woof of our beings, and until such time will we be obsessed by all shades and forms of insanity, occurring under those names that are commonly known and recognized in the terminology of disease, and under the additional names of fear, anger, hate, sorrow, jealousy, and all other attributes, which, in themselves declare that they are solely and only of this environment.

The great lesson, therefore, for us to learn is that our Mind should stand like a *sentinel* at the gateway of entrance to the Soul, and continually watch that nothing shall enter therein but the absolute, holy and immaculate truth, in order that our Bodies and Minds may continually develop in conformity with that which can be multiplied to perfection.

LECTURE NO. 3.
JUNE 13, 1913.

Suggestion

DEFINED—APPLIED

Ladies and Gentlemen: Suggestion is one of the important subjects of this, and all times, but before we take up that subject this morning, let us review a few of the thoughts of our lesson of yesterday morning and by way of

RECAPITULATION

We found, by the deductive process used, that a human being is possessed of a Mind, the greater number of the attributes of which proclaim it to be limited to physical existence. But we found it also possessed of qualities that proclaim its relation to the Soul, because these qualities are capable of perfection.

We found the Soul to be possessed only of attributes that can reach perfection, and by this form of deduction we reached the conclusion that *the Soul is not human,* but is related to, is of, and is like the Great Soul, which is perfect knowledge, perfect power, perfect presence, and perfect love, or creative intelligence.

We learned that the *first* office of the Mind of man is to receive Psychic impression and translate it into physical action and intelligence; and that it is the *second* office of the Mind to inquire into physical things, receive physical information, and transmit it to the Soul, and translate it for the Soul. These deductions bring us, step by step, to the subject of the lesson this morning.

SUGGESTION.

Generally speaking, the world at large has a very inadequate knowledge of suggestion. It is the general concept that when one speaks of suggestion with relation to Psychic subjects, he is talking about that which is mysterious and occult; that he is referring to somthing that is apart from the usual—ordinary, and in the sense that we have learned to use the term —common.

This is not true. In all the intelligent relationships of man, there is nothing so absolutely common and general as suggestion. It is that with which we come in contact upon our first entrance into this environmental existence, and it is the last recognition we have of this material life, when its shadows are about to close upon us.

Suggestion is commonly held to be not only mysterious, but to be a circumscribed and

limited thing, used very seldom, and only by a very peculiar set of professional people, and that it does not apply to our everyday thought, conversation and life. No concept could be more erroneous.

It is also thought that, whenever there is an endeavor, an effort to suggest, suggestion is accomplished. This is also erroneous—as erroneous as it is possible to conceive.

Speaking from the standpoint of Psychologic things, *a suggestion is the transmission of intelligence through the Mind to the Soul, in such manner, that it is evolved into Human cognizance.* From the standpoint of biologic things with reference to human beings, it is the transmission of intelligence, though the seat of unconscious sensation to the Soul and the conveyance of intelligence and energy through the nerve system to any or all parts of the organism.

You will understand therefore, that it has many and varied aspects; many that ordinarily we have not paused to consider; many that we have not thought of; and many that we have not the basis or preparation to have thought about.

FIRST—I desire to call your attention to that wondrous phenomenon—and the students of the human body will more particularly grasp

this thought than those that have not been so continuously in that form of work—that the primary form of suggestion that we pause to consider, and I think the most important form of suggestion that we may consider, is the transmission of intelligence *from the cells of the Body to the Soul.* This form of intelligence in passing through the brain may produce consciousness *of it,* or it may only produce vibration that is not sufficiently marked to produce consciousness.

Now I am sure that every auditor this morning knows that the body is composed of cells; that all animate cells are in relation with nerve threads that are, at the other end, attached to, or extend from the brain, and that in some way—which we are not fully cognizant of —the Soul is in immediate relation with the *brain end of all nerves;* that through and by means of this wonderful machinery each cell of the body—so long as it is normal or approaches the normal—is continually in position to suggest its relationship to its fellows and its condition, to the Soul.

I wish to impress you, if I can, with the wonderful value of this thought, as to the strength, health and vigor of your Body, and as to an understanding of your adverse physical and mental conditions.

SECOND—Suggestion consists in the transmission of any form of intelligence, extraneous to the Body, *from this physical environment to the Soul.*

It will be seen that we obtain general information of these forms of transmission by and through the means of that which we call common sensation.

By common sensation we are also apprised of irritation, that is to say—application of any form to our bodies, or through our bodies, in such manner as to cease to be pleasant to us. This, of course, might apply to common sensation produced in any manner, but is more specifically referred to atmospheric disturbances; cold, heat, and to the various other things that we can feel.

Then, as to the special senses, as we are pleased to call them—to take them out of the category of the ordinary—we have that wonderful vibration of the optic nerves and brain reaching the Soul in the form of that suggestion that we call seeing; another vibration, as miraculously performed, through the auditory nerves and brain, reaching the Soul in the form of that suggestion that we call hearing; still another, reaching the Soul through the olfactory nerves and brain in the form of that suggestion that we call smelling; and lastly a vibra-

tion that reaches the Soul through the gustatory nerves and brain in the form of suggestion that we call tasting.

And still further, by combination of these senses we have conveyance of specific suggestion by affirmative signs, such as: gestures, facial expression, signs, tokens, representations, etc., all of which require, on the part of the individual receiving the suggestion, the use and operation of that wonderful department of intelligence called memory.

Of these signs, tokens and symbols, I desire to call attention especially to that called writing or printing. I am certain that very few individuals think when they pick up a book, a periodical, or any kind of written or printed matter to read, that they are preparing themselves to receive suggestion, and yet that is true. This is no less true of the examination of pictures, signs and tokens.

Again we have suggestion, conveyed through the immaculate medium of speech. This requires the use of practically all of the senses at the same time; and is *immaculate,* in that *human beings* are the only creatures that are able to perform that wonderful phenomenon in the transmission of *independent intelligence.*

The lesson we are to learn at this juncture is, that all this wonderful phenomena fails of

its office; and ceases to arise to the dignity of suggestion to *us*: unless intelligence *reaches* and impresses itself upon the *Soul understandingly;* and *in such manner as to be evolved above the threshold of our consciousness.*

As to the application of suggestion, beginning from the *least* and going to the *greatest* I would remind you:

FIRST—That the power of suggestion is the one and only means that we have for building that wonderful agent that we continually use, called memory. Without suggestion it would be utterly and absolutely impossible to construct memory. I cannot pause to go into illustrations of this; but only wish to say that this method is most appropriately and valuably applied to children of all ages, from thirty seconds to seven hundred years or more—if such age is attained.

SECOND—Suggestion is exceedingly important for the transmission of intelligence from an individual's Mind to his Soul, and than this there is no more valuable office in our every-day walk and conversation. This has received the name, in the Science of Psychology—auto (self) suggestion.

A great many people think that in order to apply this wonderful method, they must sit down in some quiet place apart; that they must

go into their closet and close and lock the door; that they must pull down the shades of their bedroom windows and go into "the silence"; that they must withdraw themselves from the busy world in order to give themselves suggestion. My friends, there is not a moment of your waking hours that you are not busy with the transmission of self-suggestion.

It is an utter impossibility to check the stream of auto-suggestion that is constantly reaching your Soul through your Mind. Therefore, when we speak of auto-suggestion being the most wonderful means for individual improvement we do not mean that you shall suggest more to your Soul, but that you shall only suggest that which is fit and proper; that you shall make your Mind a winnower of that which shall be transmitted.

THIRD—Suggestion is used for the communication of intelligence from the Mind of man to and through the Soul of his fellow-man to his Mind. We are wont to think that we talk to each other from head to head; that we talk to each other from Mind to Mind; but that is not true. When we give from self to another a suggestion—if that suggestion is received—*it is the transmission of intelligence from the Mind of the suggester to his Soul and thence to the Soul of the receiver, in such manner as to evolve*

and be impressed in his Mind as either conscious or unconscious memory. If conscious, it is a present reality. If unconscious, it remains and *may evolve* into consciousness, as though an independent or original thought.

Now incidentally, and as an important lesson, this must be remembered: *the Soul always conveys to the Mind all the information that the Mind will receive—and always gives back to the Mind, everything exactly as the Soul received it, absolutely unchanged.*

Regarding the law of suggestion, psychologists of all ages, and especially our modern psychologists, have been at great variance; and this for the reason that nothing arising to the dignity of the Science of Psychology had been evolved or formulated until very recent times. The first expression of the Science of Psychology was—"The Law of Psychic Phenomena," that Thomson J. Hudson published to the world in 1893.

Hudson and other psychologists that wrote in his day, and since, have made some very remarkable mistakes in their application of the law of suggestion, to which I desire at this time to call attention.

They announce that the Soul—to which they have referred as the subjective mind, the

sub-conscious mind, the subliminal mind, etc., is *always amenable to control by suggestion.*

That is absolutely not true. If it were, our Mind would not be the sentinel at the gate; would not be the censor to prevent the entrance to the Soul of that which it should not permit. To proclaim that true, would be to say that the avenue of transmission of intelligence from this environmental existence to the Soul is always wide open—unguarded; which the experience of every individual demonstrates is not true.

The Soul is amenable to control by suggestion:

FIRST — When the brain is functioning with sufficient normality to transmit vibrations —from the physical environment to the Soul— in such manner that they *will be evolved into the Mind as conscious memory,* and then only.

SECOND—The Mind being able to transmit intelligence and receive impression, the Soul is *amenable to control by suggestion,* unless the Mind refuses to receive or transmit what is presented.

THIRD—The Soul is amenable to control by suggestion, from the extraneous environment through the medium of common and special sensation; and from the cells of the organism, in what, for want of a better term, we shall call—unconscious sensation — the means by

which the Soul is constantly informed as to the condition of each animate atom of the body when the brain and nerve system are sufficiently normal to be in communication with the seat of sensation, without which communication it would be unadvised as to the health and would not know when it must withdraw from the clay that it can no longer animate.

So we must remember, at this juncture, that the Soul is not laid bare to this world. The Soul has at its threshold the human organism, which through its Mind, through its common and special sensation, and through its unconscious sensation, protects the Soul, so long as the material remains animate, and through these avenues advises the Soul of the body's adverse chemical consistence. *When adverse conditions render these agencies no longer able to protect the Soul, it withdraws from the influence of the physical environment, by the process called dissolution—death.*

In a specific sense, there are two ways of giving suggestion:

FIRST—To one that knows it is being given and is willing to receive it. This includes suggestion from the organism, such as I have spoken about in relation to the physical environment, etc., but especially, specific intelligence conveyed by means of written and spoken

words, gestures, signs and tokens. This character of suggestion may be given positively, affirmatively, and in the form of direction or command.

SECOND — Suggestion to an individual without his knowledge and consent, which may be the conveyance of specific information from his organism, through the medium of sensation of all kinds, and by written and spoken words, gestures, signs and tokens.

In Psychology we deal particularly with these two forms of suggestion.

In the department called Hypnotism, the individual must always know that he is receiving and be willing to receive the suggestion, and the *suggestion must be given in the form of a direction or command.*

In the department called Telepathy, the individual must not know that the suggestion is being given, and *the suggestion must always be given in the first person singular, "I,"* as though the individual himself spoke.

To illustrate the mode of suggestion in Telepathy: I was once in Washington, D. C., and found myself with barely enough money to pay my hotel bill, and with less than enough to get from there to New York, where I was going. I made up my mind that I would cash a check at a bank on Pennsylvania Avenue. I did not

know a banker there, and I did not know an individual in Washington. I sat down and waited until the impulse came to go a certain direction; then went down the street in that direction; presently I felt impelled to go into a certain bank—I had been a banker, knew the rules of banking, and knew what a ridiculous thing it would be for a stranger to ask that a personal check be cashed without identification and endorsement. I had a small draft to have cashed. I took the draft out, approached the cashier, introduced myself to him, endorsed the draft and laid it down, telling him that I wanted it cashed. That much I did with his knowledge and consent. He picked up the draft, smiled, and as he was smiling and reading the draft, I was holding over him, on him and in him this thought: "Well, this draft is all right, I will cash it." "Well," is a term of compromise, and if you have ever noticed, at the end of a discussion or contention the one convinced, or yielding, will nearly always say: "Well, alright then,"—finishing with terms of acquiescence. So I held this thought as and for the cashier—"Well, this draft is all right, I will cash it." Pretty soon he looked up and said: "Well, this draft is all right, I will cash it; but, of course, you know that it is unusual." So he wrote his O. K. across the back of the draft. Then I said

to him: "I will need some more money. I wish to have a personal check for so many dollars, (naming the amount), cashed." Then without waiting for him to reply I walked across the lobby, presented the draft at the window, got the money, came back, and he said: "Why, Doctor, this is absolutely unheard of." I replied that I knew it was, but that the emergency was great, and then I went on and explained to him who I was, where I was from, and the nature of my embarrassment. And right here I desire to call your attention to one important thing: unless you are absolutely honest in the transaction, you cannot succeed. Then I walked over to the center of the lobby to a desk, counted my money and remained engaged for sometime. While standing there I was holding this thought over, on and in the cashier: "Well, he is all right, I will cash his check." I had become so passively concentrated as to have lost for the time all consciousness but that thought. I do not know how long I stood there. Finally someone said: "Doctor!" I looked around and saw the cashier standing near me; he had come out into the lobby. Touching my arm, he said: "Excuse me!—Well, you are all right, I'll cash your check." He put his endorsement on the back of my check and I went over to the window and got the money.

Notice the importance of the transaction and the form of language used in the suggestion: the first person, singular, as though he were speaking; not as though I spoke, but as though he spoke; as though he was making up his Mind to do that which I wanted him to do; as though he was stilling his Mind and infusing confidence into it that the transaction was all right.

So much for the two forms of giving suggestion. We now come to a consideration of the modus operandi, or plan of giving specific suggestion.

FIRST—Secure conditions in yourself and to accomplish this rid yourself of all that is selfish, unworthy and untrue. Then proceed to obtain, step by step, the following conditions.

SECOND—Have the individual come to you. If you cannot secure him to come to you, then have him do something at your request. For instance, you go into the place of business of an individual to whom you wish to give a specific suggestion, and after you have talked with him a while, as he sits in his office with all the smugness possible, if you wish to succeed, you must manage, before you come to the point of offering the suggestion, to have him get up and do something for you, if it is no more than to walk across the floor and hand you a chair, or

do you some little courtesy—it makes no difference what—*so long as at your request he does something for you.* Then, having secured your condition, give him the suggestion.

As to those that are contemplating a doctor's career, I desire to say in this connection, that you will find it very frequently necessary in your work, to use this plan. For instance, an individual is lying in bed, and has the attitude that he cannot get up. You are going to have him get out of bed. You are going to put him on your table for the purpose of attending to the needs of his body. His concept of it is that he cannot get up. Therefore, you must get him to do something for you before you give the final suggestion to him to get up. It is quite immaterial what he does if it is nothing more than at your suggestion to turn his head, raise his arm and extend it, put his foot down, draw it up, or some incidental thing like that. *When he has performed at your request one thing that he thought he could not do,* he is ready for you to proceed with the suggestion that he arise, and it will surprise you how quickly the individual will grasp the thought that he is able to do so, and will come to the proper attitude to take any suggestion you desire to offer, whatever it may be.

THIRD—*You should obtain absolute confidence on the part of yourself* and the *subject.* Never undertake to give a specific suggestion until you have established in your mind absolute confidence in yourself as to that thing. You will understand that this is incidental often to relieving yourself of anything that is untoward and improper.

Let me bring your attention to this fact, especially the young people. If you will observe this statement carefully, you will never get the "mitten." Before you "pop" the all-important question, if you will wait until you have established absolute confidence in the dear one's mind and yours, you will never be disappointed. Never ask an important question of that kind without proper thought and preparation. It is always unadvisable.

FOURTH—The next step is even more important. You must not only become absolutely confident, but you must secure the other individual to become *absolutely passive.* Absolute passivity is, for the moment to cease to think. *Willingness* is often confused with *passivity. Willingness always precedes passivity which could not be attained if it did not prepare the way.*

This matter of passivity is a very important one to the human family, and one very difficult to attain. The Yoga or Hindu fakir

spends the half or more of his lifetime in teaching himself to be absolutely passive under any circumstance.

If you would be passive, you must *cease to expend mental effort.* That is, you must cease to offer to control your mind or your body in any of its parts. You must be as one utterly without power.

Professor Edward B. Warman tells a story to illustrate this, of which I am very fond. He says that on the New England coast there is a lighthouse many miles from the mainland, on a little rocky island absolutely without vegetation. There is nothing on that island but the lighthouse. The keeper lives there all alone, his only diversion is to move around the lighthouse as the sun moves, keeping in the shade. Some visitors went there one time and found the old man sitting in his chair in the shade. They said to him: "My good sir, how can you live here all alone, for years at a time, only occasionally seeing a human being; what in the world do you do to pass the time?" "Well," the old man said, "I will tell you, my friends, what I do. I just 'set' and think, and then sometimes I just 'set.'" *The old man had learned passivity.*

Passivity is necessary to relaxation, and this is applicable to the work of chiropractors.

Willingness will not suffice. Willingness must precede and passivity follow, if relaxation is to be attained.

FIFTH—With passivity, you must secure, at the right time, *concentration*; not that concentration that requires affirmativeness, but that form of concentration that is more peculiarly illustrated in prayer. There is something you desire, but are willing that it shall or shall not be given you. That kind of concentration must be produced in the individual to whom you would give a suggestion. This form of concentrated passivity is beautifully illustrated in the prayer of Jesus Christ in the garden of Gethsemane.

SIXTH—Before you accomplish these, as a prefatory step in many instances you will have to unload your individual. That is to say, you meet a man on the street to whom you desire to talk. He is angry with you. You must hold your temper and let him unload. You must let him fume, and fret and snort, and call you a "scamp" if he desires. Let him go right on until he is done. Do not "badger" him, for if you do he will never get unloaded; because when you "badger" you are only loading him up again. You just wait in that passivity that the old man illustrated when "he just set," and let him wear himself out. This requires the

most profound control, but it can be done, and one that would apply Psychology must learn to exercise such control.

When the man is unloaded, he will cease to be positive, active, aggressive, and will immediately become negative and passive. He has emptied himself, as it were, and is now ready for you to fill, and you should lose no time in commencing. Instantly he comes to that attitude, you assume the positive attitude, concentrate actively, and proceed to fill him up with the suggestion that you have been waiting to give.

I shall never forget an illustration of this that occurred when I was practicing law in Northwestern Iowa. Incidentally I was also guilty of conducting a political newspaper. I shall not tell you the politics because that is none of your business. Although it was a political newspaper, it contained birth, death and marriage notices. I had written up a wedding. A young man about forty-eight years old had married a bachelor girl reasonably close to his age—a good match, and perfectly satisfactory to me and to them. They were quite wealthy, on both sides, and I had done the best I could in the matter of write-up, for you know newspapers are never paid anything for wedding, birth and death notices, although they are the

most important events that occur. Newspapers are only paid for those unimportant things that nobody cares enough about to read, but must be so peculiarly worded as to make the public notice them.

I had learned that the most valuable wedding present was a twenty dollar gold piece. The young man was mad because I had said: "None of the presents were especially rich, but all were very nice and appropriate." So the next day, but one, he came to my office. When he came he intended to lick me, but he looked me over carefully and I saw that he was rapidly changing his mind. He seemed to read something in my attitude that made him hesitate on that branch of the subject, but he was loaded to the guards with indignation. I sat at my desk, with my legs crossed—and that is a thing that should be remembered; cross your legs and your hands—lock yourself in, as it were. He just fumed and cavorted and ripped and tore. I let him go, just let him sail on. Finally he began to get short of breath, physically and mentally. When he first came in he told me he would take his name off the subscription list—and I do not know what all, but finally he came out of that attitude and sat down to talk. He talked and talked, but I did not say a word. Finally he became almost silent. Then I commenced

to look at him and to hold this thought over him: "Well, I have made an awful fool of myself." "I have made an awful fool of myself." In about half a minute he became entirely silent. Then I opened up on him. I shall not undertake to tell you what I said, but I told him enough, all in the most kindly way, too, trying to make him see himself. I revealed the grovelling side of his nature to him, talked to him as I know no other human being had ever talked to him. He took it as passively as a little child, and finally took up the conversation, turned it to other things, congratulated me upon my editorship of the paper, and before he left paid the cash for a year's subscription in advance.

SEVENTH—In giving suggestion to an individual that does not know you are doing so, always use language of impulsion — not compulsion. Never say to an individual: you must." The better method is to request something and accompany the request with the silent suggestion of acquiescence, in the first person, singular, as though the individual answered as you wished.

I saved my life once by knowing these things and having them where I could control them. I was locked in a room with a man that declared he intended to kill me. He had a weapon in his hand. I was unarmed. Instantly

I became passive and began to hold over and in him this thought: "Well, I would be a murderer, I would ruin my life. I would be destroyed." In less time than I can tell you the attitude of murder entirely passed out of his mind, he became passive, apologized and we parted friends.

EIGHTH—After having given a suggestion, always wait in the silence to clinch the thought; that is to give it time to become fixed in the Mind of the subject to whom you have given it.

I could give you many illustrations, but time will not permit. However, I cannot resist giving you one, because it very completely illustrates the value of the eight propositions to which I have just addressed myself.

Shortly after President McKinley was assassinated, you will remember excitement ran high. I had the misfortune of being the chairman of the Democratic Central Committee of the county in which I lived in Iowa. During my administration the county, usually Republican by fifteen hundred, became Democratic, in the campaign that closed immediately before the assassination took place. I was, therefore, the object of a great deal of political hatred.

Through one of the henchmen of the opposite party the report was circulated about the courthouse one morning, that I had said that I

would defend the murderer of McKinley. (I was in the practice of law then). Immediately six or eight men, somewhat under the influence of liquor, stopped me on the courthouse steps and began cursing me. A crowd began to gather and in a moment I was surrounded by more than three hundred angry, desperate men, insisting upon taking my life. You can imagine something of the sensations, but you cannot fully understand unless you have been thus placed. If you have never heard the roar of an angry mob, pray earnestly that you may never be compelled to hear it; especially if the attention of that mob is directed toward you.

I at once stood still and became absolutely passive. I remembered to fold my arms and bow my head, the attitude of passivity. Remember that the attitude is in itself a silent impulsive suggestion. I looked the men near me steadfastly in the eye. They kept coming closer and closer, being forced on by those behind. I held the thought for them that no man in the front rank of the oncoming mob would touch me. I held the thought this way: "I will not strike." "I will not strike." The open space about me kept constantly getting less; those in the front rank holding the crowd back. I held them thus for sometime and no one struck me. Eventually, if assistance had not arrived, they

would have overcome me; because those behind were not influenced by my thought; and they were pushing on the front ranks in spite of themselves; and finally they would have pushed them against me, and physical contact would have precipitated my death.

Note one peculiar fact proving the influence of the suggestion: Those in the front were resisting with every bit of power they had and were trying to stand back from me, while those behind were crowding forward.

The County Attorney, a Republican leader, came from within the courthouse and saw what was taking place. He laid off his coat, not saying a word, folded his arms and marched directly down through the center of that crowd toward me, entered the ring and stood beside me. On seeing him the men instantly came to their senses and began to back away. In less than a half minute there was no one present but the County Attorney and myself. You may understand that I thanked him with a good deal of pleasure and warmth.

Thus again the wonderful power of suggestion that all may use saved my life. I shall not multiply illustrations. I only call it to your attention in this way that you may see the value of acquiring this power; that you may understand what an immaculate thing the power of

suggestion is; that you may understand its practical use and value. It is the most ready, constant and valuable power within the capacity of human beings to acquire.

You will understand that in the further discussion of the Science of Psychology, I shall have many illustrations of the practical and wonderful application of suggestion. May you learn to use it, and may it become one of the most valuable agents in your life.

LECTURE NO. IV.
JUNE 16, 1913.

Language of the Soul—Telepathy

Ladies and Gentlemen: Before pursuing the thought in connection with things respecting the Soul of a human being and that phase of it considered under the title, "Telepathy," I desire to say by way of

RECAPITULATION

that we found that suggestion is the commonest of our experiences, and is the transmission of intelligence from the physical being, *First,* from the cells of the body of the individual to his Soul, and *second,* from the Mind of the individual to his Soul in what we know as auto-suggestion. We found that by auto-suggestion we build memory, mind, will-power, and all of the various qualities that give us strength and definiteness in this physical existence. We found also, that by this means we build health, strength, proper mental attitude, the power to grasp the situation, and to cope with those things that stand in the way, as opposed to our advancement in this life.

We found that by and through the means of suggestion we obtain information from the

extra-environment—that is, from the material relationship of the human being and transmit that:

FIRST—Through the five senses, classified as common apprehension, or feeling, and by seeing, hearing, tasting and smelling, which are classified as special senses, but which, after all, when we give them second thought, are nothing but common sensation.

SECOND—We found that aside from these, there is the conveyance of intelligence through the Mind of the individual, to his Soul, and at the same time the conveyance of information to the Souls of others by and through the medium of the Minds of others, by the common means of transmission of thought in what we call signs, tokens, pictures, written and printed language, etc.

THIRD—We found that our specific means for transmission of intelligence by the power of suggestion is by spoken language, and that in this particular, man is the only animal that has this specific power of transmission of intelligence.

We observed that in all these methods the thing that is paramount and seemingly of greatest importance to a consideration of the subject is the fact that all of these methods are limited to the physical; are encumbered by the limita-

tions of physical transmission of intelligence by and through the medium of one sense, or the combination of two or more of our so-called special sense. These, therefore, are the very most ordinary means of transmitting intelligence and do not, by any means, cover the phenomena of transmission of intelligence from one human being to another. That brings us to that vast congeries of phenomena relative to the transmission of intelligence that is not accomplished by or through any of these senses, and is not, in itself, limited to the physical scope of transmission of intelligence, which brings us to the subject of the lecture for today.

LANGUAGE OF THE SOUL—TELEPATHY.

The word Telepathy signifies, "telling afar." The thought seems to have been impressed upon the Minds of those that formulated this word, that this means of communication is a telling afar; that there is not the nearness about it that there is about the transmission of intelligence by physical means. It is a word coined for the purpose of distinguishing, in the thought of human beings, two forms of transmission of intelligence.

FIRST—That form discussed under suggestion, in which information is transmitted by

and through the medium of the senses, and close at hand; and,

SECOND—That form of transmission of intelligence in which distance makes no difference, and the physical senses are not involved.

I desire to call your attention to the fact that *telepathy is nothing more nor less than a differentiated suggestion,* for you must understand that, after all, the transmission of intelligence telepathically is nothing more than suggestion, with the exception that in telepathy we do not have the intervention of the physical limitations, while in suggestion, ordinarily considered, we always have the intervention of the physical limitations.

One of the attributes of the Soul is potential omnipresence. The Soul has the potential quality of being present at any place at any time. When you stop to think about the value of this thought, you will understand that it is not wonderful, by any means, and will realize that when the Soul is unhampered by the Mind, for the purpose of transmitting intelligence, it may be, at any place that is desired. The *Soul is incapable of desire.* It will, however, carry out any command of the Mind as far as possible, and for that purpose, the Soul when freed from the burden of the Mind and flesh, has the power to be instantly at the place directed or commanded.

It is as though we could conceive ourselves mentally able to be present by an impulse of the Mind where we saw fit. If we should think London—we are there. If we should think New York—we are there. If we should think the opposite side of the globe from where we are standing—instantly we are there. We instantly direct the Mind to that point of the compass, but the Mind does not go there. It only goes there in imagination. The Soul, however, may be sufficiently at that place to take cognizance of universal truth, or deliver to a Soul, or Souls, the message it is given to bear at that time and place, no matter where it is. So, as a matter of fact, it makes no difference what the distance may be, if the transmission is without the intervention of physical sense, it is telepathy, whether the distance between the Souls is one foot, one thousand miles, or any distance.

The striking feature of this fact comes to us when we think of the limitations of the Soul. The Mind is limited in that it has no power to grasp the things of the Soul. It has no power to supervene the material existence. It is material, and is limited to the material. The Soul, on the other hand, is not material. It is immaterial. It is the medium or avenue through which the Mind of the individual must communicate with the Great Soul, and must receive

the transmission of intelligence and energy from the Great Soul.

As striking as it may seem—*the Soul has no Mind.* From the physical side it can be and is slowly taught the language of the Mind. Teaching the Soul the language of the Mind is one of the most powerful agents in the construction of memory. You begin with the little child. You pick up a baby and begin to croon over it and talk to it, and it begins to respond in like sounds and words. What is taking place? You are teaching its Soul the language of the Mind. The language of the Mind is being conveyed to the Soul, and impressed upon the child's Mind in what we call memory. This we may also classify as the translation of material language into Soul understanding.

However, the difficulty about it is that from the Soul side we have more to overcome. That is to say—we have less opportunity, for from the Great Soul side our Soul is only impressed with universal truth. The Soul continually reflects that truth to the Mind, but before the Mind can grasp it, before it becomes of any use to us, it must be converted into human intelligence; be made capable of expression in human language. *The primary conversion of universal truth into human language is original thought, and can only be accomplished by the slow pro-*

cess of human experience. However, much of the intelligence we receive from the Soul side, does not come to our Soul directly from the Great Soul, but from the Souls of others that have learned translated truth, through the remarkable medium of telepathy.

When we stop to think of it, all that a human being knows has reached and impressed itself upon his Mind telepathically.

All that we receive from the Soul side of being is called influx, or impression, and much of it does not come to us in the form of language—*that is in words;* but comes to us as an entirety, in the form of tokens, symbols and pictures, the meaning of which must be ascertained and reduced to words before it is of any value to the individual. In other words a human being must learn to translate the "still small voice" before he can always know what it is impressing upon him.

This calls for the earnest and life-long struggle of an individual if he would arise to the highest form of knowledge of which he is capable. The individual that says, "I do not believe in the transmission of such intelligence," closes his mind to such impressions, and shuts off the greater part of his opportunity to know; absolutely closes the fountain of universal knowledge which he could enjoy, by refusing

to place himself in the mental attitude to receive.

As the result of disbelief, we have the most remarkable demonstration of resistence to universal truth. Even today, in our civilized, modern life, about which we brag and upon which we vaunt ourselves, we are so materialistic that the majority of civilized human beings resist this means of intelligence. They will tell you, when you speak to them about the possibilities of telepathy, that it is bosh, nonsense, foolishness, idiocy. When you ask them why they think so, they say simply because they cannot understand how it can be accomplished.

My friends, any phenomenon tested in that way, would have to be disbelieved. We know as little about how the grass grows, how the bird sings, how the ice melts on the snow-capped peak and the water trinkles down the mountain side in rivulets and streams and finally into rivers to the sea. We know as little about the earth's revolution on its axis. We know as little of the matchless movement of the heavenly bodies according to an absolute system and law, as we do of the more common and ordinary phenomena about us, which are a part of our every-day walk and life. The most wonderful thing that occurs in our body, something that confronts us daily, is the fact that our food,

after its various elaborations, is transmuted into flesh that is animate, is builded into a machine that clothes our Soul, draws from it knowledge and translates it into every-day intelligence that makes it possible for us to cope with our surroundings; that makes it possible for us to evolve mentally, and by great effort, in a lifetime to think one or two, and sometimes perhaps three or four original thoughts.

Did you ever stop to think what an original thought is? It is the most immaculate thing that this life illustrates. The individual that is capable of having formulated one original thought must first have gone over all information as to that particular thing. *He must have reached the very end of all that has ever been thought upon that subject, and waiting in the attitude of that last thought, must hear the "still small voice" of universal truth, beyond that heard before and must translate a portion of its message into human knowledge.*

We hear a great deal about original thinkers. We may consider ourselves fortunate if we have seen one. We have some independent thinkers, but very few original thinkers. Those that would become original thinkers, may do so only by accepting and walking out upon this wonderful bridge, the language of the Soul—

telepathy, thus receiving the universal truth that is waiting for them.

It has always been a matter of the greatest wonderment to me how anyone could resist this intelligence, why anyone should doubt the truth of telepathy, because it is the most common of all phenomena. It is a part of our every-day things. It is a part of every mental operation. You can understand how the attitude of disbelief could have prevailed in the dark ages, and when I speak of the dark ages, I am not talking about a period a thousand or five hundred years ago. I am talking about a period two hundred years ago, when I would not have been permitted to stand before an audience even in this country and deliver this lecture, for before I could finish I would have been in the hands of the law, either as one insane, or as a dangerous citizen. In such times of mental darkness and materialism it is not strange that there was little faith in that which in the last few years has been incorrectly classified as the occult. But in this day of general revelation, there is no such thing as justifying a disbelief in telepathy, it can only rest upon the basis of a willing ignorance.

A marked impulse to psychic development began something like one hundred and fifty

years ago; progress, however, was very slow until the discovery of telegraphy.

Telegraphy brought to the minds of human beings forcibly the suggestion that there were other forms of transmission of intelligence which had not yet been thought out and brought into use.

Then came the telephone and that still widened the view and made the thought still more capable of practical consideration.

Then came the wonderful wireless telegraph, by which intelligence is transmitted without any machinery of transmission, within the ordinary meaning of that term, aside from the atmosphere.

Then belief in telepathy began to take hold of the people as never before, and especially in the past five years. I well remember, fifteen or twenty years ago, when the statement of belief in telepathy met with laughter and ridicule. Today no one that desires to be recognized as intelligent will deny the fact of telepathy.

There are many that have not learned the method by which it is accomplished, that have not practiced it, that know nothing about its practical phases, but nevertheless understand that it is a common fact, not a subject for argu-

ment, and that to assert a disbelief in telepathy is to admit utter and absolute ignorance.

Because of lack of belief there has been much difference on this subject; but when we stop to think how common telepathy is we are surprised that this should exist.

All have experienced telepathy in its ordinary phases. How usual it is to be sitting with a friend—you are both silent—you are both passive—directly both begin talking about the same thing at the same time. Again you are walking with a friend and you are thinking of asking him a question; presently, without your having asked the question your friend begins answering it.

Many illustrations of the commonness of telepathy could be given, but time will not permit. It is sufficient for the occasion to discuss it in its practical phases.

Because of disbelief, the accomplishment of volitional telepathy is very difficult, because absolute faith is essential to anything in which the Soul is related. You can understand that under favorable conditions the Soul constantly impresses information upon our Minds; but just the moment that we become careless about it—just the moment the we do not wish it—that moment the Soul withdraws its information because it has no way of understanding us. It is

incapable of reasoning about what we do. It is incapable of reasoning about our attitude and therefore of course instantly we offer it an adverse suggestion, it acts upon it and withdraws and ceases to impress the truth that we would like to have evolved into our consciousness. As a result, our disbelief has rendered telepathy difficult indeed to attain; that is to say, well-defined, complete demonstrations of volitional telepathy. However, I desire to say that if improvement in this direction goes on for the next fifty years as rapidly as it has in the past ten in this country, telepathy will be a very common means of transmission of intelligence. It will be as common, at least, as is wireless telegraphy now.

If you were in the Orient and were acquainted with the ways of the Hindus, you would be surprised to find that telepathy is a very common means of communication with them now. They transmit intelligence of political upheavals, war and other important news telepathically instead of waiting for the slow medium of letter, courier, telegraph or any such means. A Hindu specifically transmits telepathically to another Hindu at the place where the news is desired, the facts as they take place and that Hindu makes it public and the people at that place instantly know the news.

But you say, "that is done in the Orient by people that have practiced that sort of thing for thousands of years." When the dominant race that has evolved in the temperate zone of North America, shall turn its refined intellect, ingenuity and unconquerable determination earnestly to the development of telepathy, then that means of transmission of intelligence will advance with a rapidity that we are not now able to conceive.

We have by the present analysis two forms of telepathy. One, involitional and the other, volitional.

Involitional telepathy is the transmission *of intelligence without specific intention without effort even on the part of the individual.* For instance, in the intelligence transmitted from a mother to a son in a far distant clime. Love tokens and messages are continually reaching him from her. Or one away from home finds the mental picture of wife, husband, sweetheart or other loved ones continually in his Mind and that he is continually receiving specific messages of love, affection, sickness, etc., from those at home. You will also find the same character of transmission from one individual to another in the same town—between individuals in the same house—between individuals in the same audience. Everywhere there is this

common transmission of intelligence without intention. The individual is willing that the intelligence shall be transmitted, because he is willing and is *en rapport* with the other individual the transmission is accomplished without intention or effort on his part or on the part of the one that receives the message.

Volitional telepathy is the transmission of intelligence by specific intention. This has been classified by Psychologists under different names. In reading books on Psychology you will find that Volitional telepathy has been classified by most authors as mental telegraphy, mind transference, mind reading, thought transference, etc. I desire to call your attention to the fact that it makes no dfference how intelligence is transmitted, so long as the transmission occurs without the intervention of physical means, it is telepathy and when it is accomplished by specific intention, it is Volitional telepathy.

Involitional telepathy as I suggested is the method most frequently used and is the method by which we have communications from those that are sick—those of our family that are away from home. Of course they are thinking of their loved ones with the desire that the knowledge of their situation shall be transmitted to them. They have no intention of sending a

message to them but the attitude establishes rapport and the message is transmitted.

Individuals have at all times been subject to this kind of transmission. The trouble has been that until recently people have paid no attention to this form of transmission of intelligence. They called it dream, delusion, vision and resisted it. They thought it was not practical, not reliable nor important. Let me direct your attention to the fact that this means of transmission of intelligence is the most important of which we are possessed.

The intelligence we receive by involitional telepathy constitutes the major portion of all that we know. Of course we have not understood this. We have never thought about it—have never analyzed it but the greatest fund of information that we have upon any subject has come to us from others by involitional telepathy.

Without involitional telepathy we would be absolutely incapacitated to carry on our ordinary business affairs. Without it we would be absolute ignoramuses. Today you are utterly incapable of stating where you got the greatest part of your information, but I desire to say to you that you got it through involitional telepathy.

As to the second form, that is volitional telepathy or telepathy by specific intention, we

find this a valuable method for the transmission of intelligence secretly. You do not have to tell in words that which you wish to convey. There is much information that you desire to convey—much that you desire to learn, that you cannot speak—that the very fact of putting into speech would destroy the relation that you wish to exist. For instance you wish to learn the attitude of an individual toward you, whether he is friendly—whether opposed to you or willing to help you. You cannot go to him and say "are you my friend?" That would be obnoxious to him. Human perverseness is so great that after that he would likely not be your friend; or if you went to him and told him that you wished him to be your friend, or that you needed him for a friend, he would be repulsed. The relationship would be strained and the result would be unsatisfactory.

But through the means of volitional telepathy you can ask the individual to help you—you can ask him to be your friend—you can ask him to bear with you—you can ask him for favors—you can suggest to him that he will be a friend to you— will favor you. You can encompass him in all the multifold ways that make up the relationship of our everyday life —you can inquire into the condition of his mind upon certain subjects—you can receive the an-

swers to those inquiries as clearly and as absolutely as if he told you and yet he will not know that you are communicating with him at all.

Suppose the help of an individual is desired. I have used this method many times in legislative campaigns. I wanted the help of a particular man. I could not go and ask him to help me because that would be indelicate as well as dangerous, but I have gone and sat in his presence and talked with him about the subject that I wanted his mind to dwell upon—discussed it in a general and abstract way and while doing so held this thought over, on and in him—"this is a worthy thing I will help it." And many times on starting to leave him the man has taken my hand and said—"Well that proposition is a worthy one I will help you with it." He had received that message from me by volitional telepathy, but did not know it and just supposed that it had evolved in his own mind.

You can see the difference in ultimate value of securing a certain attitude on the part of an individual telepathically and in securing that attitude by asking in words. The difference is that by telepathy he arrives at the attitude that he will help because it is a worthy proposition. You have in such a one a friend

that will stay by that proposition because he thinks he thought of it himself. He does not know you had anything to do with it. He thinks he is so big, noble and magnanimous that he thought of it himself, therefore, his Mind is inalterably fixed in that attitude. Whereas if you had asked him in words and he had agreed to the same attitude, there would have been that half-heartedness of following the plan of another, and not the enthusiasm of an originator.

Again to you as students, telepathy is one of the greatest means of diagnosis that you can acquire. You will remember that the Soul is constantly receiving information from the cells of the Body as to their condition. The individual that can learn to receive telepathic communication from his own Soul can know the physical condition of every cell in his Body that is in relation to nerves capable of transmitting intelligence. The doctor that understands this, can receive from the Soul of the individual that is sick telepathic communication as to the exact condition of his Body and can in that manner be advised as to what must be accomplished in order that the individual shall be well.

I have made this statement in audiences where I was not known and have seen the smile of derision pass over the countenances of a

good many individuals. Those that know me, know that telepathic diagnosis is practically demonstrated by me daily. Those that have honestly tried it themselves have not been wholly disappointed, at least they need not be, provided they will bring to the effort that degree of intelligence, care, patience, thought and loving determination necessary to acquire that proficiency.

Now another thing is necessary in order that telepathy shall be accomplished, and that is, that the individual to whom the message shall come shall be willing to receive it. He must not only be willing that messages shall be sent, but he must also be willing that messages shall be received and in the willingness to receive telepathic communication lies the greater assurance of its success.

People imagine that telepathy is a gift of certain individuals. That is not true *it is a power incident to the intelligence department of all human beings. Successful telepathy depends more on the willingness to receive than anything else.*

In other words, if you are skeptical, if you do not believe in telepathy, if you declare that there is nothing in it, that it is abjectly ridiculous and foolish, you can never receive telepathic communication, because, by that mental

attitude you have closed the door. You have shut the gateway between your Mind and your Soul on that subject, and while your Soul will continually receive telepathic impressions, it will not evolve them above the threshold of your consciousness. And why? *Because it has received your disbelief as a command from your Mind, and it obeys that command.*

The law of the Soul's relation to this material environment is to obey the commands of the Mind. The Mind is in charge. It is the sentinel that stands at the gateway to the Soul for the purpose of determining what shall pass through.

Therefore, if you desire to receive telepathic communication—if you desire to receive psychic influx; if you desire to receive psychic impression, you must assume the attitude of desire to receive—you must continually hold yourself in an attitude to receive. That is to say, you must make yourself passive to communication.

Now, as to the *modus operandi* of telepathy—if you desire to send a telepathic communication, the first thing is to establish in your mind absolute faith that it is a possibility—not only that it is a possibility for another to accomplish it, but—that you can accomplish it.

Then, the individual at the other end must establish in his mind a passivity, a willingness

that this shall be done, and that requires the same degree of faith on his part.

When you stop to think of these two propositions, you can understand why specific telepathic communication is so seldom accomplished. Think how difficult it would be to select, haphazard, an individual that has sufficient faith and is ready to receive a telepathic communication. Also think how difficult it is for you to arise to that degree of faith that you can send a telepathic communication.

Many have said to me: "If you believe in telepathic communication, if you believe it can be done so easily, then why is it not more frequently accomplished?" My answer is that faith is a minus quality. I am aware that faith is looked upon as being common, but let me call it to your attention that we are a race of disbelievers. We are particularly disbelievers of that which has not been made common to us by having been continually a part of our environment and relationship.

It has always been a matter of astonishment to me how far people will go out of their way to believe that which is impossible, and how they will resist belief in that which is common and is continually happening in their very presence, only that they refuse because of disbelief, to recognize the fact.

Therefore, faith must be the first thing. Skepticism renders telepathy absolutely impossible.

Then, there must be absolute honesty of purpose. No telepathy can be accomplished if it is to result in unfair advantage, either to yourself or another. It must be for a virtuous and honorable purpose, and unless it is for such, it will fail.

You must persist with faith until you succeed; until the communication has been accomplished, for failure to persist is proof that you lacked faith in the beginning. Many people imagine in the beginning that they have sufficient faith to send a telepathic communication. They try it once, twice, or perhaps, even three times, but do not succeed; then they say—"I just knew all the time that it could not be accomplished." That reminds me of the faith of the old woman that went out and prayed that the mountain in front of her door might be removed; prayed earnestly, expressing the thought that it was promised if one had faith equal to a grain of mustard seed they could remove mountains. The next morning, when she looked out of the door, she said—"there you are just as I expected." It is evident that she did not have faith. I do not know whether faith would have removed the mountain, but I do know that this same lack of faith will pre-

vent the sending or receiving of a telepathic communication.

As to the message itself, first, secure conditions—that is to say, select the best time possible for sending the message. Select a time when the individual to whom you are going to send the message is least likely to be employed; that is to say, least likely to be busy. The best time ordinarily, to send the message is when the individual is about to fall asleep or at the time he is waking up. Of course, these conditions cannot always be known, but in so far as possible, you make success more sure by selecting the proper time to send the message.

I have received telepathic communications in the interim of court proceedings. I once received an involitional telepathic communication from my wife during such an interval. It was necessary for some incidental matters to be taken up by the court, and the trial I was engaged in was suspended for a few minutes. I stepped into the sheriff's office, sat down at a table and laid my head on my arms, a position I assumed a great deal at that time for resting. Instantly I relaxed and became passive, I heard the voice of my wife, just as if she had stood by my side, say--"Willard come home, I am sick." I not only heard her voice pronounce the words, but I saw her lying upon a surgeon's

table. I stepped out into the court room and told the lawyer that was in the case with me that he would have to finish the trial as I had to go home; that I had received a message that my wife was sick. He looked at me in utter astonishment and said he had not seen a messenger boy. I told him I had received the message all the same. I took the next train home, and when I arrived in town, I at once telephoned my house and asked how my wife was. The neighbor woman that answered the telephone wanted to know how I knew my wife was sick, and asked if she had telegraphed. I told her that she had not telegraphed me but that she had sent me a message just the same. I had not only received the message in words but had received it in a picture, for at the time I received it she was lying on a surgeon's table in an office adjoining mine.

Now if I had not been passive, if the trial of the case had not been stopped at just that particular time, I might never have received that telepathic communication. That is to say, I might never have known it. It would have reached my Soul, of course, but it might never have been evolved above the threshold of my consciousness, and for that reason I would not have received it. Had I been busy, had I been engrossed in the trial of the case, I should

not have been in condition to have received the message, although possibly at the end of the trial it might have evolved into consciousness, but that is not by any means certain.

So you see how easily a telepathic communication can go astray; how easily it may reach the Soul of the individual, but never reach the *consciousness* of the individual.

Prepare your message with the same scrupulous care that you would use in the preparation of a message that would cost two dollars a word. Be just as chary of words as possible. Write the message again and again until you have reduced it to the fewest words that will convey the thought. Then a good method for beginners is to place the message against the forehead. There is nothing in that except that it brings the individual in touch, as it were, and aids in concentration; then, hold the thought of the message not in words, but as an entirety. Impress it upon the Soul with the desire that it shall be conveyed to the individual it was designed for and evolved into his consciousness. Hold the message on him, over him and in him, coupled with the desire for evolvement until you feel that the message has been delivered.

I cannot describe the sensation of delivery of the message. I can only attempt to make it understood by illustration. No doubt, you

have often been in mental competition with an individual—for instance, you are trying to prevent a quarrel and find yourself talking with an individual, trying to dissuade him from doing some particluar thing and while his last statement is a declaration of his determination to do that thing still you feel a sense of rest and victory, you feel that he is not going to do it, but is going to do what you are trying to persuade him to do. It is that same sense of having accomplished—of having succeeded, that you are to wait for in the silence when you are sending a message and that period may be a moment or it may be many minutes. *Do not strive for that sensation. Do not undertake to reach it, but just hold the thought of the message with care, concentration and passivity until you feel that sense of relaxation and success pass over you and then you may be sure that the message has been delivered.*

You may not be able to tell that it has been immediately evolved above the threshold of consciousness. However, you will not feel the sense of rest in its completeness until it has been evolved above the threshold of consciousness, or until preparation has been made for it to be evolved. Many times it is not evolved at once, but is so implanted in the memory of the individual that it will be the first thought

when he awakes, if he is sleeping or when he quits doing what is absorbing his attention at the time and becomes passive. In each case you will have the same sensation of success as though it had been immediately accomplished.

Now my friends, I would like to illustrate the success of telepathy to you by many examples that I have known, or that have occurred in my life but time does not permit. However, I desire to say this in passing, I have demonstrated specific telepathy in many instances, and I will not refrain from giving you one of them.

At one time a man owed me, on a judgment, two hundred dollars. He was execution proof. I made up my Mind that I would collect that money by telepathy. So one night I went to my office, turned on the light, sat down at the desk and wrote him a long letter, covering the subject in all its details, showing him why he should pay this debt for his own welfare, arguing all the propositions kindly and patiently. Then I folded the letter and enclosed it in an envelope, which I addressed to him. Then I wrote a message just as if I were going to transmit it. He was a railroad man and I knew when his train would reach his town, and that it was his habit to retire as soon as he got in. So shortly after the time of his train arrival,

I took the letter and message in my hand, turned off the light and holding the message to my forehead sent these words: "Well I will pay you the two hundred dollars." I held the message over him, on him and in him, every moment I had opportunity for three days and nights, except when I was asleep. However, almost at once I felt the sensation of relief about it that I have endeavored to describe as following success; *but I continued to hold the thought to insure against later adverse suggestion.* On the fourth morning I received a letter from him and the very first thing stated in it was: "Well, I will pay you the two hundred dollars. Meet me at such and such a place and I will pay the money." I went to that place at the time stated, did just what I said I would do and that is an important point, to have failed to keep the appointment by a minute would probably have been fatal to the experiment, for it is more than probable that, responding to the suggestion, he had promised himself to be there with the money at the appointed time and if I had not arrived it would have acted upon him as an adverse counter-suggestion, which coupled with his interest would have overcome the power of the telepathic message. However, when I kept the date, it added to the force of the suggestion and he proceeded to do what he

had said he would do, although his lawyer was there trying to dissuade him from paying the debt, insisting that the payment was unnecessary, could not be enforced, etc., but the telepathic communication had worked on him. His concept of the situation was that he had thought it all out and had made up his mind to pay me, and nobody could have persuaded him to turn aside from that intention.

This only illustrates the practicability of telepathy and what may be done by those that will be *sufficiently patient.* The great difficulty about it is that it requires *time, effort and persistence far in excess of that which the ordinary individual will bring to the task.*

I shall not further illustrate at this time. However, in closing, I desire to call your attention to one very important thing. In telepathy the Human Mind stands sentinel at the doorway to the Soul. It is the master of the situation; it permits to evolve from the Soul, to our consciousness only what it is willing to receive; it impresses on the Soul only what it is willing shall be impressed; it permits to escape from the Soul telepathically only that which it is willing shall escape. In other words the law governing telepathy is such that we can at all times maintain our absolute, distinct and inviolable individuality. No other human be-

ing, by any process, can influence us, or can take advantage of us. We are given the right of a free agent. We can do or think what we desire and it cannot escape us by means of telepathy. An individual that is not willing that you shall receive a telepathic communication from him upon a specific subject has only to close that avenue. He has only to say to his Soul: *"Do not transmit information on this subject to anybody; This must be kept secret,"* and the Soul will absolutely obey the command.

As an illustration, people say: "If telepathy can be accomplished as easily as you say, why do men not take advantage of each other in business transactions by use of it? Why is it that a man apt in telepathy does not by that means inquire into your business secrets, and having acquired a knowledge of them take advantage of you with respect to them?" The answer is that it is absolutely impossible to receive telepathic communication from an individual upon a subject about which he has instructed his Soul, that there shall be no communication.

People have supposed that they could follow a murderer, a criminal, telepathically. They have supposed that they could actually follow and read telepathically from that individual upon these subjects, and that wonderful

tragedy: "The Bells" in which Henry Irving made his great success was based, as you will recall, upon the hypothesis that the individual being in complete hypnotic sleep could be made to reveal the fact that he is a murderer. Such things are absolutely impossible. No human being ever communicated to another individual telepathically any fact or circumstance which he had instructed his Soul should not be transmitted. *To say otherwise, is but to announce that man is not possessed of an individuality and a free and independent agency.*

Now, let us remember the importance of this lesson. If we desire to receive the highest form of intelligence, to-wit: the intelligence from the psychic, the Soul side of existence, we must always keep ourselves in an attitude to receive. We must believe in the influx of impressional intelligence, and must continually keep our Minds open for that transmission. Then, if we desire to receive from the physical environment around us the highest form of telepathic suggestion, the transmission of the most valuable thought, we must make ourselves passive, at all times, to the reception of telepathic communications. If we desire to bring our bodies to their highest development, we must learn to understand that our Souls are the fountain of knowledge as to every condition, and that if we continually keep ourselves in the

attitude to receive the transmission of that form of intelligence, we can know our physical existence, our physical condition from day to day. If we desire many friends, if we desire that no human being shall have ill will toward us, we can continually control these conditions by telepathic radiations of friendship, good cheer, good wishes, love and strength. May you come into a realization of these truths.

LECTURE NO. 5.
JULY 17, 1913.

Hypnotism

Ladies and Gentlemen: From the lectures on suggestion and telepathy, I wish to state by way of

RECAPITULATION

we learned that beyond the limitations of the physical we are still able to carry out the laws of suggestion entirely divorced, in a particular and circumscribed sense, from the physical being, under what we call *telepathy,* which is the transmission of intelligence from Soul to Soul, through the medium of the Mind of the sender to the Mind of the receiver. The peculiar part of this phenomenon lies in the fact that there must be a Mind at each end, but that in the *transmission,* Mind has nothing to do.

We found that in order to send a telepathic message one must have faith. He must also have concentration and persistence. In other words, he must persist with concentration until he has accomplished the desired result.

We learned that in order to receive a telepathic communication, one must have faith that

he can receive such communication, and that he must then persistently wait in the attitude of receptivity.

We learned that through the medium of telepathy we build memory, mind, will, health, friendship and the power to love, and that through the influence of telepathy we attract or receive good will, friendship, help and love of others.

We found that telepathy, so far from being unusual, is the remarkable power that we continually rely upon and use, notwithstanding the fact that many, if questioned, would say that they do not believe in telepathy. However, we found that the accomplishment of all these things requires a concentrated passivity bordering upon sleep, and this thought brings us to our lesson for this morning.

HYPNOTISM

The word hypnotism is from the Greek word "hypnos," meaning sleep. This word was coined as a name for this phenomenon in the year 1843. Most people suppose that hypnotism is old, and that its name is probably as aged as history, and to many it will be remarkable that its day is only since 1843, when it received its name from a word so common as just to mean sleep.

From the individual standpoint, there are two methods of obtaining hypnosis:—

One is by auto-suggestion, and is a sleep induced by a suggestion or direction of our Mind addressed to the Soul.

The other is from extraneous suggestion, that is suggestion coming to us through one or more of the senses.

You will understand, therefore, that hypnosis is nothing in the world but sleep, but it is not normal sleep. The difference between hypnosis and normal sleep consists in the fact that normal sleep is induced without specific intention. Most people do not understand that there is any intention about sleep at all. They just get ready at night and retire. They go to bed for the purpose of sleeping. They do not give themselves any specific suggestion of sleep. They only assume the attitude which they have habitually assumed for the purpose of sleeping. It makes no difference whether that is lying on the back, on the side or how, when ready to go to sleep they assume the attitude that they have formed the habit of assuming when they desire sleep, and they sleep as the result of the suggestion of position, as they would in any hypnosis, only the sleep is not induced by specific intention. The individual has only become passive and has assumed the ordi-

nary attitude, the habitual attitude that suggests sleep.

Hypnosis is a sleep acquired by specific intention, by a suggestion given for the express purpose of inducing sleep and it is clear that this suggestion may be offered by the individual himself or may be offered from extraneous sources. However, after all, it is no more than the result of the suggestion of sleep given specifically and with intention.

There are a great many erroneous concepts as to hypnotism. I do not know of any subject today about which there is such a wide diversity of thought; about which there are more strange, incongruous, ridiculous, adverse and foolish notions than there are about hypnotism.

The first erroneous concept that I desire to call to your attention is, that hypnosis can only be accomplished by an individual of strong will in an individual of weak will. You must understand that this is not true. *Per se hypnotism has absolutely nothing to do with what is ordinarily termed the will.*

The will is nothing but the result of the action of the Human Mind. It is only an *attitude-habit,* and in that relation stands no higher than anything you think, and *continue habitually to think.*

The will is another of the bugaboos of this life. Usually the individual that thinks he is possessed of great will power is greatly mistaken. He has mistaken consumate animal stubborness for will power. *Any one can be stubborn, but it is quite a different thing to develop the will.*

Will consists in the ability to secure concentration, receptivity and continuity. That is not the general concept. The general concept is that the will stands out by itself and is in a peculiar sense an entity of the Human Mind. It is not. *The will is a developed quality of the Mind. It is the same as any developed mental power. You may develop the art of painting. You may develop the art of music. You may develop the power of analysis. Likewise you may develop will.*

The baby has no will. It begins instantly and continues to develop will by forming mental habits, and thus it comes to be an individual of strong will, or an individual of weak will, as we say depending upon its surroundings education, habits, heredity and a multitude of things. In attempting to understand what will is, let us keep away from the thought of *stubborn, non-reasoning resistance.*

The essentials necessary to the building of what is ordinarily called will-power are—pas-

sivity to receive suggestion—concentration to fix on the suggestion—and continuity in the suggestion or thought. *These qualities are essential to the induction of hypnosis.*

Another of the remarkable errors so common in the minds of the people is, that a hypnotist is some sort of a "green-eyed monster;" that he is possessed of some occult and mysterious power and that somehow, by the lightning flashes of his green eyes he is able to grasp and hold human beings; to bring them out of the environment in which they have lived, breathed and had their being and transform them into just what he would have them to be. I have been in the homes of people in whom this idea was so strongly implanted that the subject of hypnotism would be mentioned with bated breath and with trembling lips, as though mentioning the name of some destroying monster.

I am glad to say that a great deal of this foolishness is passing and yet, the other day, at this institution, some of the students remarked to a woman that had been here, that I would deliver a lecture on hypnotism in a few days, and the woman said:—"Is Dr. Carver a hypnotist?" In such tone and manner as to imply that, if he is, then he is practically the incarnation of the devil.

I desire to call your attention to the fact that there is nothing mysterious, nothing occult, nothing strange, nothing strained, nothing ridiculous about hypnotism. It is the simplest phenomena that occurs, the very sweetest phenomena that come to our attention. It is that phenomenon that we witness in the little babe when, for the first time it is laid to rest beside its mother. It is that phenomenon that kisses down the eyelids of childhood at the crooning of the mother's voice. It is that wondrous phenomenon that closes each day of toil in this work-a-day world. It is this phenomenon that makes it possible for us to go on day after day exercising intelligence and power, taking care of the duties and obligations of this life.

I desire that you come to realize that the sweetness of sleep is nothing but the demonstration of hypnosis. We have sleep induced by suggestion from what we call anaesthetics. For those I cannot say so much, but for sleep at proper times, induced by specific intention or by passivity, too much cannot be said.

It is supposed, as another erroneous concept, that one can be hypnotized against his fixed desire. It seems hardly necessary to add that this cannot be done. I have been surprised at the remarks of people relative to this subject. It is a common occurence for one to say: "I

do not believe I could be hypnotized." Well, so long as an individual keeps that attitude he could not. It requires a certain degree of intelligence on the part of an individual before he can be hypnotized, and one that "swells up" and makes that kind of a remark is usually short on that particular quality.

Any individual can be hypnotized that has intelligence enough *provided he is willing,* and no one can be hypnotized under any circumstance *against his fixed desire. Now I say "fixed desire,"* because he may not be conscious of desire in the matter at all, one way or the other. Indeed, he may not have desire on the subject and in that degree of passivity, of course, he can be hypnotized and he may imagine that he was hypnotized without the question of his desire having entered into the matter. However, the point is that no individual can be hypnotized against his fixed determination. In other words, if he absolutely *does not wish to be hypnotized,* he *cannot be.* That is what I mean, and for that reason it is difficult to find hypnotic subjects.

A person may think superficially that he is perfectly willing to be hypnotized, but upon the test being made, he finds that more deeply impressed in his Mind there is opposition—unwillingness. Such a person may even come to a

hypnotist and request to be hypnotized, but upon the test being made he fails to respond because unconsciously he is unwilling, and in such an event, unless he can change his attitude, it is an utter impossibility to hypnotize him.

I can illustrate this to some of you that have been taking chiropractic adjustings. The operator tells you to lie on the table and relax as though you were going to sleep. You say, all right you will do that. You lie down and you relax. That is to say, you think you relax, and when the operator tells you again to relax, you say you are relaxed. He says that you are not, and you say that you are doing your very best to relax. That is mentally—outsidely, but not insidely. You have not relaxed down through your body at all. You have only turned relaxation to the outside. You are willing to relax outside, but not willing to relax inside, and the operator cannot adjust you, in the fullest sense of that term, for complete relaxation is necessary to complete adjusting.

Now, if you have the same kind of willingness to be hypnotized you cannot be, and for the very same reason.

The reason you do not relax on the adjusting table is because *you have a suggestion of fear lodged in your Mind.* You have permitted yourself to say to your Soul: "I am afraid I

shall be injured. I am afraid I shall be hurt," and the Soul is conveying that caution to the Mind all the time, and therefore, you cannot relax.

It is the same with an individual that has said to his Soul—"I am afraid to be hypnotized. Do not let me be. I caution you—do not let me be hypnotized." Afterward he may forget that and say to a hypnotist—"Oh yes, I am perfectly willing to be hypnotized." But the Soul has the caution he so carefully gave it and instantly the endeavor is made, it thrusts it above the threshold of consciousness, rendering hypnosis an impossibility.

One of the greatest disappointments of my existence is that I cannot be hypnotized beyond the second degree. From childhood I have had a peculiar averseness to sleep. Therefore I can only be put into the second degree of hypnosis. My eyes can be closed and I can be rendered motionless, but when the operator attempts to go further and put my Mind to rest, instantly all his efforts are laid aside and I am as wide awake and as much master of myself as it is possible to be. I have tried vainly to overcome this and I will succeed some day.

Now, all these stories about individuals that have been hypnotized in their homes and taken away and destroyed are fabrications, pure

and simple. There is not a word of truth in them, not one single solitary word. They are the imagery, the fantasy, the folk-lore that is as wild and ridiculous as was that of witchcraft and the inquisition.

There is another erroneous concept to the effect that one, under hypnosis, can be made to divulge a secret. When an individual has cautioned his Soul that a particular thing is not to be divulged under any circumstance, you may hypnotize him to the somnambulic state and he will never, by look, word or sign divulge any part of that secret. That thing is *utterly locked in his Soul* and it is not given over because *there stands that last command to the Soul.* The Soul is without reason and therefore, has not the power to displace that command or put aside the caution and instantly the call comes for that fact, the caution comes to the Mind from the Soul: "Do not divulge," and the *hypnosis is instantly at an end.*

Another erroneous concept still more remarkable is to the effect that, under hypnosis, one can be made to do that which is against his fixed principle. It is easy to understand why this has obtained such a strong foothold. *It is impossible to tell extraneously what are one's fixed principles.* Therefore, I might hypnotize a person and induce him to do that which would

be contrary to what he *professed* when in his normal state. He might prove to be a hypocrite. It is utterly impossible to tell how many hypocrites are here this morning. It is just as impossible to tell how much of a hypocrite I am, for we all have the power to hide ourselves. We are given that power in order that we may be free agents. If we did not have it, we could not be free agents. We could not exercise individuality in relation with others. We would continually be the subject of obsession by our fellow-beings in all respects, and therefore, we are given the power to obscure ourselves.

The error is that one can be hypnotized and against his fixed principle be made to commit theft; to infract chastity; to commit murder etc. To prove this, persons that in ordinary life exercise a *degree of honesty within the law* have been hypnotized and given the suggestion to steal, and they have stolen. Individuals that have a *reputation for chastity* have been given the suggestion, under hypnosis, to perform an act that would be unchaste, and they have performed such act. Individuals that have shown no *disposition to kill* have been given the suggestion, under hypnosis, that they commit murder and they have demonstrated *apparent willingness* to perform the act. And so on to innumerable illustrations, *which only prove that*

those individuals were, at bottom, thieves, unchaste and murderers; that it was not against their *fixed principles* to commit such acts.

It has been demonstrated, under hypnosis, in many cases, that individuals that have been properly reared and educated, and at bottom are absolutely opposed to theft, and would rather die than take that which belonged to another, when it has been suggested to them, under the most enticing circumstances, that they steal what they desired above all things, that immediately they have thrown off hypnosis and have become normal.

Individuals that have lived chaste lives and have demonstrated an absolute disposition to chastity have been hypnotized, and it has been suggested to them, under hypnosis, to commit an act of unchastity but instantly they have awakened and have refused.

It has been suggested, under hypnosis, that an individual commit murder and thus he has been made to go through the form of murder to the very point of grasping a tin dagger, rushing at the victim and striking at him as though he would stab him through the heart. However, you must remember that there are two phases to that suggestion. The individual knew as well as anybody that it was a tin dagger, and that it would not puncture the body.

He knew that it was a play, and like all subjects under hypnosis, played the part with exact fidelity. *But in cases where the dagger was real the individual has become normal and refused to act.*

Do you know that any individual that is willing under any circumstance, that the life of a fellow-being shall be taken, is at bottom a murderer? I want you to understand that. If that thought could be sensed over this entire earth it would be the greatest civilizer the world has ever known. ANY INDIVIDUAL THAT, AT BOTTOM, IS WILLING, UNDER ANY CIRCUMSTANCE THAT THE LIFE OF A HUMAN BEING SHALL BE TAKEN, IS AT BOTTOM A MURDERER.

The foregoing statement includes nearly the whole human family. Therefore, is it strange that under hypnosis, murder may be suggested to an individual and the suggestion be accepted? Yet, if it is against his *fixed principles not to kill,* he cannot be induced to *kill under hypnosis.*

It is also supposed that the practice of hypnosis weakens the will. There is nothing so well adapted to the cultivation of a strong will as to be hypnotized; not to be the operator, but to be the subject; for this reason: *that in order to be hypnotized one must acquire the habit of concentrated passivity held in continu-*

ity and there is no stronger exercise of the will than is necessary to reach that attitude and maintain it.

It is also thought that hypnotism destroys the Mind. I have already reverted to the fact that it strengthens the Mind; that it prepares the Mind for comprehensive suggestion. It trains the Mind to continuity in passivity, the very attitude necessary to receptivity.

It increases the *capacity for deep impression and breadth of comprehension, essentials to the building of accurate memory.*

Of course, an individual could tamper with hypnosis until it became injurious. He could be hypnotized under circumstances that might render the result injurious. He could practice hypnotism until it would become injurious. That is to say, an individual may form such a habit of putting his Mind in abeyance as to weaken it. He is, while under hypnosis, subject to any suggestion that does not contravene fixed principles and therefore would be a *prey to the careless and unthoughtful.* For this reason one should always be very careful in the selection of an operator to hypnotize him; never selecting any but persons of *refined Mind and habits* and of the *best intentions.* In other words, *every precaution should be taken against the possibility of adverse suggestion* and to *in-*

sure that only proper suggestion shall be given. For reasons of this character and others too many for enumeration, I wish to say that I am opposed to careless and indiscriminate demonstrations of hypnosis as an entertainment.

Demonstrations of hypnosis *should never be attempted except with the greatest seriousness and earnestness of purpose and solely for the benefit of those involved.*

As to history, hypnotism has been known and used, under various circumstances and relationships of the Human family, from the night of time. It is one of the common things that has always been known, but not as hypnotism. It was recognized as an incident to the Human family and looked upon as a mystery. Yet, we find facts in history that can be explained upon no other hypothesis than that of hypnotism. I cannot go into the details of these this morning, but must leave them to your research.

The first definite history we have of hypnotism was in 1776. In that year Franz Anton Mesmer who lived in Paris, announced that he had found a way to put individuals into a peculiar form of sleep. His idea was that the sleep was induced by magnetism. He secured the sleep by rubbing magnets over the body of the individual, at the same time suggesting to

him orally that he become passive; that he sleep. He called it a magnetic sleep, and there are people to this day that think there is something magnetic incident to hypnotism.

I call your attention to the fact, my friends, that there is nothing magnetic about it. There is nothing material about it. Magnetism is a power exercised from the earth, but *hypnotism is a power of the Soul, and has nothing to do with, and is not in any way related to magnetism.* Get the idea of magnetism everlastingly out of your Mind, because it will cause you a good deal of disquiet if you do not understand it.

It is being taught that the Body is a magnet, that the body exercises a perculiar magnetic influence upon others and there is a certain amount of truth about that; but you should be careful how far you go with that idea. You must understand that the *law governing magnetism applies to the material universe,* and applies to your Body only in that way and to that extent; but hypnosis is accomplished by the *operation of psychic law.*

The method of Mesmer in producing sleep was called in his honor, "mesmerism." At about that time he began to treat the sick.

Up to that time, you will remember, there were no very definite ways of treating the sick. Surgery had not obtained its grasp on the

people and the administration of decoctions, herbs, extracts of animals and all of the most vile conglomerations that Human Mind could conceive, constituted the then practice of medicine.

People of all countries were crying out for something to relieve their physical infirmities, and therefore, the very moment that Mesmer secured the sleep, he began experimenting to see if he could not use it for the relief of disease. He found that by its use he was able to remove many forms of abnormality and especially was he successful with individuals that were excitable; with those subject to hysteria, nervousness and all such forms of abnormality.

So the medical profession looked into the matter, *as they always do.* They appointed a commission to investigate. In fact, they actually appointed an honest committee to investigate. That committee investigated and came back and reported to the Society that Mesmer was doing just what he claimed to do; was *actually* curing people and causing them to walk in newness of life. Then the august Medical Society of Paris said: "To the nether region with such a report. We will not accept it, for to accept such a report would be to admit that Mesmer has superceded us. *If a thought of this kind must come to the world, it must come through the proper channel. It*

must come through us." Thoughts, as you know, select channels characterized by sufficient intelligence that they can come through them and this particular thought did not select the medical channel.

The august members of the medical society in Paris said: "Is it not likely, if there was any phenomena of that kind in the world that we would have discovered it; we that look after the health of society at large? Is it likely that this ignoramus of a Mesmer should have discovered it?" So they refused the report, and selected another committee. This committee was selected, like all committees of that kind are selected, because of the peculiar fitness of its members *NOT to investigate.* That committee did not investigate, but did ascertain that whatever it was that Mesmer was doing, *they could not learn to do.* So the committee reported that they could not discover Mesmer's secret and that it considered it unsafe to report his success to the public. You know the medical profession has always been the guardian of the public. The Society passed a resolution condemning Mesmer, charging that what he purported to do was *a fraud.* They said that Mesmer himself was a fraud and as a result, in 1815, Mesmer, a man of wealth, a man of education, a man of culture and refinement,

had his estates taken from him. He was anathematized, ostracized and finally exiled from France. When he was old, broken and decrepit, they permitted him to return. *It is with such kindness and consideration that the medical profession has always treated the world's benefactors.*

About the time Mesmer came back to France, Dr. Braid of Manchester, England, made a wonderful discovery. Mesmer had said that the mesmeric sleep was caused by a magnetic fluid which, in some way, left the magnets and entered the Body of the individual. Now, according to medical science, if there was a *fluid anywhere*—it was a medicine—it could be nothing else. Hot water is a medicine and so is cold water, so is ice and so is vibration, even though of a universal nature; but Dr. Braid reached the profound conclusion that there was no *magnetic fluid* and therefore, that there was no medicine and that the practice of mesmerism was not the *practice of medicine.* The Medical Socity of Manchester accepted his word and permitted him to practice it.

Dr. Braid induced this sleep by having the individual sit down and look at a bright light, at the same time giving the suggestion of sleep. By this means he "got by" the medical profession, for they could find no particular objection

to Dr. Braid's having a fellow sit down and look at a bright light while he told him to go to sleep, because the members of the medical profession practiced that on themselves. You know they have a fashion of looking at something bright in a glass and then going to sleep.

About seventy-five years ago, in the United States of America. hypnotism began to be practiced sporadically.

About forty years ago it was quite commonly practiced over the country, to such an extent that school teachers in the common country schools lined their pupils up to test them to see how many were hypnotic subjects. A great many teachers got in trouble about that and many of them were discharged, because there were people in nearly every school district that were as wise as the medical doctors in Mesmer's time, and they knew that hypnotism was a fraud and not right and that hypnotists were in league with the devil. So the experimenting teacher would be given the "hay road" and would go out of the community with all the aspersions of an aroused and ignorant public cast upon him.

The *modus operandi* of inducing hypnotic sleep has had as many changes, almost, as the periods of time and the various forms of social advancement during its growth and development. I shall describe but a few of them.

As I told you, Mesmer's plan was to stroke the Body with magnets, at the same time giving the suggestion of sleep, not only in one way but in all ways he knew. He finally learned that to stroke the body with the bare hands, while giving the suggestion of sleep, was just as efficacious as stroking it with magnets.

Dr. Braid had the individual sit down in front of a bright light and gaze steadfastly at it and in every way that he could, offered him the suggestion of sleep, giving the suggestion verbally.

The plan of Dr. Bernheim was to begin by removing all fear of the sleep from the individual. He would begin by giving him the suggestion that he would be protected and cared for and no injury would come to him—nothing adverse would come to him. Then he would offer the suggestion of sleep in its various steps. He would have the subject sit down, lean back, breathe deeply, close the eyes and thus take advantage of all those aids to the induction of sleep.

Dr. Warman's method is to have the individual sit down before him, place his knees in touch with those of the individual sitting, take hold of the hands, place his thumbs over the ulnar nerve on the back of the hands and gaze fixedly into one eye, at the same time

suggesting orally—rhythmic, diaphragmatic breathing. He suggests dilation of the pupil, following that with the suggestion of relaxation of the eyelids and at the proper time, by the suggestion of sleep.

It is quite immaterial which of these methods is adopted. The first thing that must be done is to secure the attention of the individual. Then the operator must have the subject understand what he is going to do and consent to it and the subject to know what he is to do and concentratedly enter upon its accomplishment. If the subject has any fears, and he usually has, even though he does not know it, they must be removed. He must be induced to become passive. The operator must become positive. At this juncture the operator must suggest sleep. It is usually best to do so orally and while he is positive in continuity upon that thought, the subject must be passive in continuity upon that thought. The desire for sleep for the subject must be mutual, continuous and unbroken, if success is to be attained. You will see, that hypnosis is a very simple matter indeed.

Years ago I had a considerable experience with hypnotism. Since I took up the profession of Chiropractic I have had no experience with it, on account of the unreasoning prejudice of

the people. I knew that if they thought I was in any way connected with hypnotism they would not give me a chance to demonstrate Chiropractic. Even as it is, they say that I have broken backs, distorted limbs, destroyed Minds, ruined hearts and hopes for all eternity; but it has been easy to demonstrate that these things are not true. But Chiropractic was new. It had burdens enough and as I expected to stand in the forefront and do battle for it. I did not feel that I had the right to bring to it any further burdens than it already had. I thought that there were others that could fight the battles of Psychology and incidentally of hypnotism, so I ceased to make hynotic demonstrations.

However, before taking the field for Chiropractic, I had induced hypnosis in many subjects. In the days when I practiced law I was just as interested in Psychology as I am now. We had societies and clubs in which we carried on this form of study and demonstration and let me tell you, my friends, if there was no other reason in the world but the one I shall give you, I should love hypnotism and have confidence in it.

From a time when my mind does not run to the contrary, I was a slave to tobacco in every form, and I continued to use it to excess all

through the years until I was thirty-three years of age. Then Dr. Burdette came to our town and organized a class in hypnotism. My friend, the editor of the daily paper was there and was a charter member of the class. I knew nothing about it, was not invited and did not belong to the class.

The doctor had explained that he could cure the drug habit by hypnosis. There were a number of medical doctors in the class, and of course, they could not believe that. They were just like the medical doctors of Paris and would not believe anything unless it came through the medical profession; unless they had instituted it themselves. So Dr. Burdette said to them—"Do you know of any man that is addicted to the tobacco habit, that my curing would convince you?" My friend, the editor, had heard me say that I would like to be rid of the tobacco habit, so he suggested my name as a subject. They said that would be all right, for they knew that they never saw me at night that I did not look like a freight train, the smoke and fire flew to such an extent and they never saw me in the daytime that I did not look like a double-header, with a chew of tobacco in each side of my mouth and puffing at a cigar. So they agreed that if the Doctor could cure me of the tobacco habit they would be convinced.

The next day my friend came to me and told me that there was a hypnotist in town who would cure me of the tobacco habit if I would come down that night. I asked him what the expense would be, and he replied that there would be no charge; that I would be a clinic. I told him I would be on hand.

The doctor put me in the second phase of hypnosis and suggested to me that there was a smell and taste about tobacco that I had never known before, and that the next time I smelled or tasted it, I would notice that smell and that taste and that these would be so strong as to be paramount to every other smell and taste, and that they would be so obnoxious, so repulsive and horrible as to cause revulsion. He gave me that suggestion in the most positive manner in every form that it was possible to express it, for a period of about five minutes.

All the time he was giving me those suggestions, I was sitting in the chair; could not move, nor open my eyes; yet, I knew everything he was saying, just as you, sitting here know what I am saying. When he released me from that sleep, I looked up at him and said—"That was a beautiful speech you made, Prof. Burdette, but do you think I am going to be affected by that?" He said—"That is all right. All you have to do is to report tomorrow night."

The next morning I started to my office as usual. I had forgotten all about the transaction, which shows how frail is the Human Mind; but *my Soul had the impression of the facts as they occurred.* I pulled out a cigar and bit off the end. The taste was horrible. I looked at it, supposing that I had got the end of it into something and not thinking of the events of the night before, I bit off a little more, spit it out and put the cigar in my mouth. It tasted just as bad as before. Then I thought of what had occurred. I said—"Is it possible that I am such an idiot that I will let a little talk like that have so much influence on me. Why, the first thing I know I will let a jury look me in the face and stop me from arguing the case."

I held that cigar in my mouth all the way down to my office and I might as well have held a stick of quinine, the taste was so horrible. When I reached the office I threw the cigar into the "slobber-box,"—that is the proper name for it and should be used instead of the dignified word—"cuspidor." I went to work. Directly I took out my pipe and tried that. It was worse than ever. My partner sat and smoked and looked at me. He had heard the whole story, and was greatly amused.

Finally I went home for luncheon. We had three meals a day then. We did not know

any better. We did not live Chiropractically. After luncheon I thought I would go into the drug store and get a good cigar—so I bought a twenty-five cent one. I never committed that offence before. I bit the end off and put the cigar in my mouth. I shall never forget that cigar. It was a "Moose"—a "twenty-five cent "Moose." It tasted just as nasty as the cigar I had that morning. However, I took out a match and lighted it and before I got around the square I had let that cigar go out and relighted it several times. I smoked about one-third of it and threw the rest into the spitoon. I did not have the courage to try any more tobacco that day.

I went down that night and made my report. You should have seen those medical doctors. Their astonishment can only be imagined —not described. The doctor put me into the sleep again, gave me the same suggestions as the night before. He then gave the additional suggestion that if I ever touched tobacco again it would make me deathly sick and that I would vomit till I nearly threw my boots up.

It had always been the greatest delight of my life to go into a tobacco store and look at the tobacco as it lay in the open caddies, or to gaze at the cigars in the open boxes. You know when an individual has a habit, *he loves*

everything that is a part of that habit, just as the insane love their insanity. The tobacco habit with me was an insanity and I loved all its sensations.

About three years later I went into a tobacco store to look at the caddies; I went to the back of the store to begin and believe me, I had a race with Jonah to get to the sidewalk.

Hypnotism is the most positive form of cultivation of the will, especially in children, and later I shall say more on that subject. It is the best method known for correcting bad mental habits, such as temper, fear, doubt, drug, tobacco and other habits.

I wish to talk to you for a moment about mental habits. Temper can be controlled and educated by hypnotism. The mother can sit down by the crib of her child, that has been showing evidences of temper, after it has gone to sleep, take hold of its hand, move it just enough to get the attention of the child, but not enough to wake it up and then tell it the beautiful story of control, of passivity, of continuity in passivity and thus build in that child's Mind the power to control the temper; to control the impulses and to control all that is adverse to the welfare of that child.

All individuals subject to that engine of destruction—fear can have it utterly and abso-

lutely removed from the Mind by means of the power of hypnosis in conformity with the law of suggestion.

Also, as I have explained fully, there is no stronger aid to telepathic communication than hypnosis.

Hypnotism is the coming anaesthetic and will, at no distant day, be used for that purpose in all necessary surgery.

Now, my friends, let me beg of you that have fear of hypnotism, to lay aside ignorance, the mother of fear and be informed. Learn that hypnotism presents the commonest phenomena with which you come in contact in life. Understand that it reaches back to the cradle —is incident to the cultivation of all worthy desires and qualities. Understand that it is necessary to health and strength. Then fearlessly and in proper attitude investigate it and you will never regret it. You will come to appreciate its wonderful efficacy and will use it as you use all other common powers and without any thought of its being mysterious or occult.

LECTURE NO. 6.
JUNE 18, 1913.

Rational Psychology

Ladies and Gentlemen: In a sense these lectures have concluded. That is to say, the terminology has been given and explained and we now go to the more definite and specific parts of the work, that which is of value to us in its application; and as to the phase of application that I wish to develop in this lecture let me—

RECAPITULATE.

We have learned that the Mind is the physical or material agent of the Soul and that its scope and limitations are bounded by this life. Therefore, that the greater number of its attributes, such as reason, comparison, imagination, induction, memory, anger, jealousy, etc. are as transient as this existence is transient; that its relations to the Soul are: First—to receive universal intelligence from the Soul; Second—to transmit information from this environment to the Soul; that the Soul has no reason, but always gives back to the Mind, in the form of its impressions, that which is given it, the false as well as the true, and this is of the greatest importance to us. And fur-

ther, that the Mind has that one remarkable attribute—deduction—sometimes called intuition—which is the potential power to instantly recognize universal law or truth, and that so far as we are concerned, the Mind—our Mind—is the only intelligence; for we must take note of all other forms of intelligence through the medium of the Mind, as well as all other phenomena. This brings us to the subject for consideration this morning:

RATIONAL PSYCHOLOGY

Viewing this field as we have developed it, you will at once be impressed, especially following this recapitulation, with the wonderful importance to us of the Human Mind, and while descanting upon the Human Mind and impressing you with its wonderful importance I am not attempting, either by direct inference, or by inuendo, to recall your appreciation from the remarkable and comprehensive value of the Soul. Indeed, I am not talking about the Soul. I am now addressing myself exclusively to the Mind, and for that reason which must appeal to each one of us as being paramount to all others—that the Mind is the place where we begin all intellectual development. *It is not the avenue through which we commenced existence, by any means; but it is the avenue through*

which we begin development. That is to say, *our knowledge of an individual existence* dates only to our memory, to the *beginning of our individual memory.* You will see therefore, that it is of the utmost importance that we give more attention, more careful consideration to the Mind and to its attributes, than has heretofore been the habit of people in general.

There has always been a lack of earnest attention given to the Mind. It has received from the Human family a vast amount of neglect. It is entitled to a most profound consideration, and it is a plea for Mind that I bring to you especially.

As to Mind, the Human family has, from the dawn of history, exercised two peculiar attitudes; one of them representing that vast number of humanity that fall within the scope of materialism. That is to say, those that have clung tenaciously to this environmental, physical, seeable, hearable, tasteable, smellable, touchable, handleable thing that we call our material world; those that have believed that in some mysterious way that they have not found it necessary to explain —and that is putting it as kindly as possible; for to put it less kindly would be to say that they have not found it possible to explain; that life has come into existence and has been maintained; that all forms

of animation have sprung into existence because of certain relative phases that they have denominated kinetic energy. They have talked of the Mind, but have talked of it exclusive of the Soul. They have referred all phenomena for their explanation to the inter-relationship of material essence, and of course, their explanations have been unsatisfactory, short-sighted and incapable of demonstration.

The other class of humanity, those that do not believe in the material exclusively, have taken the other tangent, and remarkable as it may seem, they have talked almost continuously of the Soul, of Psychic things, of all this congeries of phenomena, disrelated from the material and as though it really had no relation to it. Therefore, their teachings have been as full of error, as inexplicable, and as incapable of demonstration. It would seem, without pausing to go into any analysis, that the truth would be found somewhere between these antipodes; that the truth must lie somewhere in the golden mean, between the extreme material and the extreme Psychic; in other words, that the truth must consist in the harmony of relation between the material and the Soul.

Now, in every form of Psychic inquiry, I care not what it may be, I declare to you that it is the first duty of every individual that would

make investigation, to begin with the Mind, for you must understand that the Mind is our only avenue to the Soul. It contains the capacities by which we shall measure, weigh, and know all that it is possible for us to measure, weigh and know.

Therefore, Psychology must, to every student, first consist in an investigation of the machine that must produce the Mind, through the medium of which all investigation must be made, for if an individual does not know the machine he is not likely to have a well-defined knowledge of its function or action, and if he does not know its function or action, he will be incapable of telling whether or not its function or action measures up to the standard that it should, and this, being translated, simply means that every human being should, first of all, from the cradle to the grave, make a searching and earnest study of his brain—his nerve system—in order that he may come to know the Mind—what it is—how it acts—and what are its peculiar physical limitations; and having received a well-grounded knowledge of the Mind, he is then in position, and then only, to make investigation through that mind as to the Psychic world that lies beyond.

What has been the habit in this particular respect? The habit has been that those that

have made Psychic investigation have been those that have known the least about the machine that produces the Human Mind. What has been the habit of the Human family with respect to investigation of the Psychic? This investigation has been accomplished through those that had absolutely no knowledge of the Mind and its operations. Is it strange then, that the world is rife with error upon this important subject, when we come to consider the media through which it has received its information?

A further investigation of this subject requires that we shall make inquiry as to what knowledge is. Having learned that the *Mind is but the function of a physical machine,* and that in some miraculous way, or perhaps to style it better, in some immaculate way, knowledge comes to us through it; the next logical step is for us to inquire, *what is knowledge?* I presume that today there is no question that could be put to the Human family that would be less likely to be answered than this one question—what is knowledge? I presume that of all the millions of answers we might get to different questions, this question would draw from the Human family a wider discrepancy of response, for I am quite sure that no two Human beings at this time have exactly the same concept as to what knowledge is.

It is the general concept of Human beings, I believe, that it is possible to know to the infinitestimal detail, to the exclusion of the very last doubt—a given thing. I desire to say, that from such a standpoint there is abslutely no knowledge in this world. *We are here, relying upon the transmission of intelligence to us, and therefore, that which we have heretofore conceived to be knowledge can rise no higher than our faith in the medium of transmission of intelligence to us; than our faith in that which, by the process of transmission, comes to us.* Therefore, in its simplest definition, knowledge consists only in that which we conceive to be true. Knowledge consists simply in that which we believe to be true.

As to knowledge at the present time, with all the diversity of opinion, with all the divergent thought, with all the expense of energy upon this subject that is taking place in this great world of ours, there are but two general attitudes upon this entire subject; and therefore, for the purpose of our investigation, the whole matter is at once made simple and plain.

People are divided into these two classes—First—those that receive—are willing to receive and are waiting to receive intelligence from others; and Second—those that are looking for the transmission of intelligence from

universal sources through the medium of intuition.

In other words, the one class *that rely upon dogmatic transmission;* and the other class *that waits for universal instruction.*

Of these two classes, the first, at this time, forms the vaster number because, as I told you, knowledge came into cognizance primarily through the medium or avenue of imagination; was clothed and surrounded with prejudice; because there was always the inseparable desire of those that had imagined and formulated theories, to reduce them to a permanent record, and to have them transmitted to and believed by *the generations that were to follow.* And it was because of this, I told you, that our libraries teem with a vast lore of theories—dogmas—imaginations, under which there is absolutely no support nor prop of truth, and yet that whole mass of the Human family that rely on information from others, is continually receiving this form of intelligence as truth, and continuing to perpetuate it, and so long as they thus rely on this kind of information, they will continue to perpetuate the imaginations, the theories and the lore of ages related only to darkness, error and superstition.

It is a matter of regret that to a large extent, we are all on the dogma side, because,

from the cradle to the grave, we are all absolute believers in those things that come to us through certain avenues, and to those things we do not apply our analytical, comparative reason. The soft murmurings of mother over the cradle left in your memory are evolved above the threshold of your consciousness again and again, and you do not attempt to wrest them from their place and destroy them if they are not true. You rather relegate them to your emotional nature and cling to them as though they were sacred. It is quite immaterial how false they may have been. Where is there a man so disciplined that he can wrest from his inner nature all of the sweet nothings that his mother told him, and cast them from him, because, forsooth, they are not true? Where is the individual that can rid himself of parental counsel, of parental teachings, of the stories and folklore, the fairy stories, the sweet superstitions of childhood? All the impressions borne to his inner nature in his infancy through the avenue of fantasy and dreams? That is all existing in the warp and woof of our material being as truth, and let me call it to your attention that these impressions, so long as they exist, will warp, injure, and destroy our reason, our analysis, our logic, and the truthfulness of our physically limited conclusions. When I say that, I say it with the full memory and con-

sciousness that to be relieved of all of those things would be to lay away the major portion of that which we have held to be true, noble and sweet as appertaining to this life; and yet that does not lessen our profound duty in the emergency.

The other reference is to all forms of religion. It is quite immaterial to what age, or clime or people we apply the thought. It as readily applies to the savage, in his unwritten, traditional religion as to civilized man, for there the boy is dependent upon his father for information as to the Great Spirit and as to all of the related propositions and tenets of religion. He only receives them; he does not attempt to analyze them; he does not attempt to ascertain their truth; he sits silently and passively receiving all that the father transmits to him as to the religion of the tribe; and then he, in his turn, at the proper time, transmits that religion to his posterity.

So it is with all of the Bibles that have ever come to us, from the most ancient down to our present time. You must understand that, in the study of this wonderful department of literature classified as the Bibles of all ages, the evidences that you are accepting are but the efforts of those that have believed in the transmission of that form of written and printed

intelligence, to make it relate back and connect with Great Soul authority. That is all that Biblical evidence, regardless of the religion to which it is applied, amounts to in the final and last analysis.

As to whether the one or the other is the proper method, I leave entirely to you. Yet, I cannot resist the importance of the necessity at this time of cautioning you that, to rely upon the transmission through any material agency, of any form of information that has been announced as truth, is always accompanied with the most pronounced danger, and if the longing for truth that wells up in the Human being amounts to anything at all, it means that we should pursue our investigations until we arrive at that degree of development where we have the power to reach universal intelligence, and continually receive the stream of universal truth, unalloyed and undisturbed, as it shall come to us.

That brings us back to that other form of receiving information, that we have called intuition; for you will understand that intuition is that one quality of Mind by which universal truth is connected with the Mind attributes, reason, comparison, imagination, analysis, and systematization.

The quality that we refer to as *intuition* may be properly called *deduction*. Society

at large is guilty of a very peculiar and remarkable error with respect to that quality of Mind. Because it has been announced, as it has been in these lectures, that deduction is the direct acquisition of universal truth from the Soul which is absolutely in touch at all times with the transmission of universal truth, it supposes that this quality of the Human Mind is incapable of error. In a discussion of this subject, you will have this question put to you: Well, if deduction is intuition, and intuition is the immediate recognition of universal truth, then *why is it not easy for us to be always possessed of universal truth?* Why should it ever be possible for us to *go astray?* Why should it ever be possible for us to *commit error?* And why should it ever be possible for us not to be in *constant possession* of a knowledge of *universal law?* The answer is—we are only able to receive at one time a fragment of truth, and you must remember that we are receiving that fragment of truth through the attributes of the physical, the material Mind, which is subject to all ordinary weaknesses.

I desire you to get that thought fully—*intuition-deduction* and they are the same—must be accomplished through the Human Mind, and that *the Mind is susceptible to all physical weaknesses.* With this understanding, you will bet-

ter comprehend the conclusions I am about to reach.

By physical weaknesses, I mean. in the first place, improper construction of the human brain, which, as you know, is influenced by heredity; influenced by a thousand and one adverse human relationships, which I cannot pause to discuss at this time, to such extent that a brain is so constructed that it does not function to produce a normal Mind, and yet there *is Mind that has the potential quality of deduction,* but which is *obstructed—clouded—weakened,* by the very elements through which it is produced, and you must remember that even the most powerful Mind has deduction only in very slight capacity.

All Minds are subject, in the first place, to disturbance by atmospheric conditions and by animalistic tendencies. By animalistic tendencies I simply refer to all of the things by which we are connected to physical existence, to-wit: the necessity for food, air, sunshine, exercise, all physical necessities to sustain animation are nothing but animalistic tendencies. These exercise an influence upon the attributes of the Mind of which I am speaking, intuition —deduction.

Then again—the ordinary sensations—the special sensations—the unconscious sensations

— books — pictures — etc., continually obtrude themselves upon this quality of the Mind.

If it were not for all of these we have a character of disturbance that is graver — the obtrusion of mental processes. You say you find it difficult to secure concentration, because, just as you are about to concentrate upon one thing, in pops another. Do you understand what that means? Do you understand the significance of that? It means that there are continuous Mind processes that necessarily oppose each other. Comparative analysis is an affirmative process and is opposed to the passive process of deduction.

Then there is the obtrusion of belief that is opposed to the truth to be intuitively received. Give this thought your best attention. *Just about the time you have reached the attitude in which it is possible for the Soul to give you, through the process of deduction, a universal truth, you close the avenue, by an adverse faith, dogma, or belief, and the universal truth is held back and you may never receive it.* Time will not permit me to go far into these details. I can only point out and indicate them to you that you may follow the further consideration of them. I must leave it to the emergency of experience for you to make application of these principles and to apply this knowledge.

Proceeding with the inquiry, when is it possible for a human being to exercise that wonderful quality of Mind called deduction? It is only when all obstructions are removed. When you consider this proposition from this aspect, you can understand why the human family has grown in intelligence so slowly. Think just for a moment of your own experience. Can you remember a single moment in your life when intuition would have been possible for any considerable length of time? When have you been willing to receive truth that might annihilate the fondest hope for future experiences? When have you been willing to have transmitted to you a truth that would destroy every belief that you have held up to that moment. I desire to say that I question whether you have lived one second in that attitude, and there are very few individuals that ever evolve to the place where they can look eternal destiny in the face and say truthfully: *"I am ready to receive the truth, regardless of what effect it may have upon me and mine."* However, that is the attitude for intuition, for deduction, for transmission of immaculate truth.

Because this is true, another grave error has crept into the Minds of the people. It is thought that great preparation must be made to receive intelligence intuitively, but just as

strange as is all phenomena regarding the human family, the simplest preparation is the most profound. We see the most wonderful manifestations of intuition in the babe but an hour old. It is prepared for intuition and is receiving intuitional influx of intelligence, so that it immediately knows that it must perpetuate its existence by respiration. It must perpetuate its existence by food. It must perpetuate its existence by muscular activity, and all of the other processes of life. This intelligence is given solely by intuition—the impression of universal truth. When you understand that, you will know what the meek and lowly Nazarene meant when he said: "Unless you become as little children." And I say to you, unless you become as a babe, you cannot be the recipient of intuitive information. For the time *you must render your Mind completely a blank. You must render your desires as absolutely nil as those of a babe* if you would receive universal truth.

For further illustration, the phenomenal children that have been observed at different times, have come into existence peculiarly, for the purpose of emphasizing this wonderful fact. I refer to child musical wonders. You have known, or read accounts of children that at a very early age have produced wonderful im-

provisations on the piano, violin or in song, equalling the masters, but when they were educated mentally, lost their musical superiority, because, forsooth, in the acquisition of the things mental, which they must know, they lost the quality or power to listen to the "still small voice" of intuition.

The mathematical wonder, Zerah Colburn, a little child, at the age of eight or nine years, playing with his blocks and toys upon the floor, could solve the most remarkable and intricate mathematical propositions. As soon as the proposition was stated to him, he gave the answer, not waiting for mental calculation, but instantly the answer came, many times consisting of six, eight and ten figures. But when they attempted to educate this child in mathematics and he learned to add, subtract, multiply and divide, he could no longer solve these wonderful problems, but was a mathematical nonentity. Thus *again was demonstrated to the world in a most remarkable manner the law of intuitional transmission of intelligence.*

Again this law is demonstrated to us in our every-day walk and conversation; in our every-day experiences, in the moment of emergency, when no mental or material aid is at hand or can be used; the wonders of intuitional transmission of intelligence in the matters of self-

preservation is illustrated to us. I have experienced that several times, and I believe it to be a common experience of all. It undoubtedly has been so with you if you have been observant of it.

Now, if intuition can be thus obtruded upon, if it can be so easily occluded, if the loss, or even partial loss, of the Human Mind prevents intuition, if intuitional transmission must be accomplished through means that are so frail, what answer shall we give to the question—are intuitions always the truth? The answer is—yes, absolutely. But it must be remembered, with caution that the difficulty comes in separating that which is *intuition from that which is not.* That which is intuition is *always true;* but the individual must be exceedingly careful to separate that which is intuition from that *which is not;* but which may be influxed at the *very same instant,* and in that particular phase lies the danger of error. Errors in this respect have caused much sorrow and adversity to the human family; have held back mental evolution and Psychic development for centuries.

This arouses in our Minds another inquiry —is there a way that we may know intuition? Is there a way that we can know truth that is transmitted to us through the process of in-

tuition? Again, I say to you, without any fear whatever—absolutely—yes.

Now, let me stop at this point and interpolate this thought. You understand that we have arrived at a place of investigation that requires the most profound, intense, careful analysis and discipline. The novice could not tell the difference between *intuitional intelligence* and intelligence that is *only reflected as memory* from the Soul. It is for that reason that I made the statement that preparation—development—is essential. That is to say, a study of *the brain* and a study of *the Mind* is necessary in order to prepare the individual to investigate at this stage.

This is the test—anything that is transmitted to you while you wait in the attitude to receive, in the attitude of the little child, the absolutely passive attitude, that *arouses in your Mind the slightest doubt,* the *least disposition to inquire further,* you may at *once register as not being universal truth.* On the other hand, while you thus wait in the passive condition ready to receive, and with no obstruction to the receipt of intelligence, that which comes to you and *does not arouse in you any impulse to make further inquiry, you may register at once as being universal truth.*

Now, laying all other things aside—is this knowledge of any value to us, and first of all,

when can we acquire this kind of information? Can we acquire it while we are involved in the daily walk and conversation? Can we accomplish this kind of receipt of information while busy with practical things? I answer—yes, most assuredly.

You must remember that in the eternity of Soul existence, an instant is as a million years, and a million years is as an instant. *An influx of universal intelligence can come to you in a space of time so short that it would be impossible to measure it, and completely and absolutely fill you from head to foot and surcharge you with its value and power.*

It is possible for an individual to learn to be so synchronous, and yet so continually a listener in passivity for the transmission of universal intelligence, that both forms of intelligence can continually be coming to him and filling, evolving, regenerating and bringing him nearer and nearer to universal harmony.

We are limited in our acquisition of knowledge to this channel. There is no other, there has never been another, there never will be another channel through which we can receive universal intelligence. *We must get universal truth, if at all, through intuition.* And this statement does not negative any form of religion that exists in the world today. That

is the only way that universal intelligence can be transmitted to us. *It is the only way it has ever been transmitted, the only way it can ever be transmitted.*

This becomes perfectly clear when we look the situation squarely in the face, for you will understand that all the religions of the world hold that they obtained their basic principles from the God of the Universe, called by whatever name, which is, after all, *nothing but the transmission from the Great Soul, of universal truth through the process of intuition to the Minds of human beings.*

How does universal truth come to us? It comes through all of the multifold avenues of our intelligent being that have been carefully described in this course of lectures; that is to say, *through sensation, common, special, and unconscious.* It also comes *through our five senses,* and all that is but equivalent to saying that it comes *through all media of suggestion.* And aside from these usual and, therefore, more common ways it also comes through *clairvoyance,* which means clear-seeing—*clair-audience,* which means clear-hearing, or to use a term that combines all of these *clairsentience* —telepathy.

It is perfectly clear that all universal truth that human beings have ever received has come

to them through telepathy or Soul-communion; that is to say, by influx from the Great Soul through the medium of the Souls of individuals.

Intelligence received in this way is sometimes referred to as coming through an individual in a state of trance, in connection with which I desire to make myself clear. Trance is a form of hypnosis which may be self-induced, or induced by extraneous influences. The information received will, of course, be telephatic, for trance puts the Mind in abeyance, and leaves open only the channel of the Soul.

There is a way by which the knowledge of events that have not yet taken place, it is said, may be known, through what is called premonition. As to this phenomenon, I desire to say, by way of explanation, that the transmission of intelligence of this character and in this way is the most difficult for us to understand of any that has been referred to, or discussed. And this is true because we have been so definitely and carefully schooled to our material limitations. The impossibility of acquiring such information through a means common to all of us, has always been carefully and most impressively taught to us. However, *if you believe that God is possessed of omniscience, omni-*

potence and omnipresence and that your Soul possesses those powers potentially—you must also believe that God's knowledge is from the beginning; is comprehensive of everything and that your Soul, having these powers in potentiality, is possessed of the means of receiving all knowledge. You must also believe that an event that has not yet taken place is as completely a part of universal truth as though it had. And, therefore, under the very most favorable circumstances, you must admit that your Soul may receive from the Great Soul a fragment of such truth comprising one event that has not yet been enacted, and thrust it above the threshold of your consciousness. You would not expect such an immaculate event to occur in every life, or to occur with any degree of frequency, but you would expect that under the exactly proper circumstances such transmission would occur.

There is a caution that every one should observe in the investigation of these remarkable Psychic things and this should more especially apply to telepathy, trance and premonition. *In order that phenomena can be accomplished by these means, the sentinel at the gateway of the Soul, must for the time be dismissed.* That wonderful guide and protector in this physical realm, the reasoning, comparing

analyzing Mind, must be put to sleep. *And it must be remembered to what awful dangers the individual is exposed while in such condition.* In the first place, he is to a large extent the plaything of those he loves and through their rapport and his willingness they may readily sow seeds of adversity that will produce many fold. He may be the recipient of much information, which may be wrongly construed and impressed upon his Mind, either by those with whom he is in rapport, or by himself. There is also the general likelihood that he will not understand the truth received, for it must be remembered that *it will come by influx and as an entirety and will have to be translated into language,* a task of the greatest nicety as any one can see, by an individual in the fullest possession of all Mind powers.

From what has been said, it should be perfectly clear that human beings should not meddle idly with the Soul side of their being and should approach it, and the phenomena presented by it, with a sense of the sacredness of it and the importance of the task.

The phenomena presented to us through these means must never be considered as being for *our pleasure,* but *solely for our instruction,* in order that we may *have a means of knowing* our relationship to the *Great Soul,* and there-

fore, should be esteemed by us as being holy and not to be approached, except in that spirit and attitude.

When we have in the proper spirit obtained information, through any of these means, or universal intelligence through any means, we must remember that *it is our first duty to use all of our Mind powers in a complete understanding of the information given.* That is to say, we must bring to bear upon it, the powers of deduction, reason, analysis, comparison and systematization to the end that we may *form a correct construction of what we have received, secure its correct impression upon our memories and its application to the material environment in which we must use it.* I should say, that this form of occupation after all is the *basis of all education.*

My friends, in closing, let me assure you that it is my hope that as you pursue this study: that as you seek to learn of, and through the channel of the Soul, you will first come to a full recognition of the wonders and powers of the Human Mind; that you will first come to understand it, and its exalted place—*the sentinel of the Soul*—that you will come to recognize that the Mind is your *first, nearest* and *best friend, for through it you must learn all that you will ever know in this life.* And hav-

ing realized these important things that you will devote sufficient study to the mechanism that produces the Mind, to comprehensively understand it and therefore, the better to understand the Mind. And that you will always insist upon keeping the Mind, that matchless guardian of yourself, the translator of Soul intelligence, the censor to your Soul, in the highest esteem, always in its place, in order that you may accomplish the beautiful synchronous life, matchlessly illustrated in the story of Jesus.

LECTURE NO. 7.
JUNE 19, 1913.

Healers—Ancient and Modern

Ladies and Gentlemen: The subject that I have to discuss this morning is relative to those that I have been taking up before. However, it needs no recapitulation, because the reference is broadly to all that has been developed to the present time.

The lecture this morning is historical; it is also scientific and analytical.

A student of history is always struck with the fact that a quasi-religion relative to the subject of health is always a part thereof.

It is quite immaterial how far back you go, indeed, if you go back to tradition, the religion-health element is just as pronounced, just as marked, as it is in society today.

We are prone to conceive the idea that as time passes we change remarkably; that we leave old conditions entirely behind and assume new modes of life and relative intelligence. I desire to call your attention to the fact that the different ages of history of which we have any accurate account, are only different presentations of the Human family under different, but

related, circumstances, and reveal to us and overwhelm us with proof that the Human family has been much the same in all ages of the world.

As I have tried to show you, the human family, in every age, has been peculiarly a religious family. It has been interested, aroused, animated in a search for that which was superior to it, and to which it could accredit its existence. In other words, most of the time—most of the thought—most of the endeavor of the human family in all ages and in all climes has been to trace its ancestry back and relate it to that conceived to be the God.

So, in taking up this particular phase of the subject, all those things remain unchanged. We must expect to find the Human family the same respecting this subject as we found it respecting other subjects.

The subject of healing is one of the pronounced and prominent parts of the history of all peoples, ancient and modern. The devising of new rules, new forms and new incidents are always a part of the history of healing and a remarkable part of it is, when we come to look into it with a degree of earnestness and care, that we find healing, in every period has been a quasi-religion.

If you stop for a moment and only ma-

terialistically view the situation at the present time, you say that the last statement is not true. You say, for instance, that you recognize no relationship of a religious nature between medicine of modern times and religion. Yet, I declare to you that there is just as much religion in the system called "the science of medicine" as there is in any other system of so-called healing, the difference being that the votaries of that particular system are not acquainted with that fact, while in others, and in some especially, they are familiar with the religious aspect and that alone, but are not acquainted with the fact that there is connected with their religion of healing all of the material phases that are peculiarly relative to medicine, and even in some instances more.

If you will investigate ancient history generally, you will be surprised that one of the most pronounced phases of it is with reference to healing the sick. You will find this true of the history of China. The same is true of Japan. It will be found true of Grecian mythology that preceded Grecian history, of Roman mythology, that preceded Roman history. You will find the same to be true of all mythology and of the history of all ancient peoples.

Again, when you turn your attention to the aborigines of any country, you will be

struck by the fact that the most prominent thing in all their citizenship is the laws and customs of the tribe with respect to the religion of healing.

If you will investigate the reports given by Livingston and Stanley as to darkest Africa and as to the people inhabiting it, you will learn that the striking features consist in the ideas of that people as to healing. Each tribe has its peculiar quasi-religious system of healing.

All health systems are either directly or indirectly related to a religious phase. And all systems derive their power to heal from what we understand to be the God, whether we conceive it to be the Great Spirit, the Divine Mind or any of the multitudinous names for the Deity.

In the history of Old Mexico given in "The Fair God" by Lew Wallace, you will be struck by the remarkable religions revealed with respect to healing. You will be impressed by the fact that for health they sacrificed the lives of many persons and performed incantations and services of one kind and another to appease the anger of a God for the purpose of bringing that God to look kindly upon the people of Mexico, and to give them health, strength and life.

You will find that the aborigines of Ire-

land, Wales and Scotland had a belief not different particularly from the American Indians. They believed in the Great Spirit; not in the God of civilization, but in the God of savagery. They believed in sprites and fairies, and that the air was peopled with such life, to many of which were ascribed the power of gods, and the power especially to control the health and life of the people.

Again, among the peoples that have lived in the more inaccessible portions of the earth, the plateau of Thibet, the fastnesses of the Orient generally and, indeed, in the fastnesses of our own United States you will find a belief in tokens, signs and sayings that are as superstitious and quasi-religious and to which their votaries look for the restoration of health as completely now as in the days of ancient history.

We remember the various signs, tokens, soothsayings, medicine men, incantations, etc., that belonged to our American Indians. Longfellow has made literature bright and beautiful with these old things, with these old signs and symbols and tokens, and I need not stop to expatiate upon them.

It is sufficient to say in passing that they were all a part of the health-religion of those peoples, and that they had the power to accom-

plish the particular health results, because they believed that thus they could invoke the favorable action of the Great Spirit. If an individual was sick, he was sick because the Great Spirit was displeased. Therefore, certain sacrifices, certain dances, certain song services, certain destruction of property, certain lacerations of the flesh, certain prostrations must be accomplished to bring Him out of His anger so that He would again take an interest in that particular individual and restore him to health.

These customs maintain among the Indians of our country down to this time, and are still a part of their religion. One of the most difficult things in the civilizing of these people, has been to rid the Indian Mind of these old religious customs and faiths.

Likewise you will remember the story of the Hindu mother, on the banks of the Ganges, throwing her little innocent babe to the crocodiles to appease the wrath of an angry God and again bring herself or her people into favor that they might have health and life and something upon which to subsist.

This same thing applies to the so-called civilized religions. You will find that this same element of healing is a part of Brahmanism, a part of Buddhism, a part of Confucianism, a part of Mohammedism. I do not mean

to stop by saying that it is a part of these religions, but I mean to impress you with the fact that it is the principal part of all religions.

Healing is dominant in all phases of religion, and the Christian religion, which also is Oriental, furnishes no exception. Healing, next to salvation, is its most prominent and important theme. It assumes to have presented the greatest Healer the world has ever known.

I need not pause further than to call your attention to the fact that the Christian Bible teaches the laying on of hands, bathings, anointings with oil, soothsayings, casting out devils, etc. All of which are but different characters, methods and modes of procuring and sustaining health, of appeasing the anger of God to the end that the people might have health, life and strength, and might have food, clothing and a place to lay their heads.

Having advanced so far in our thought, we have undoubtedly realized as never before that healing has always been a quasi-religion. In much of the history healing has been a religion *per se,* and it has always been a quasi-religion. In other words, healing has never been divorced, in the Human Mind, from the power that originally emanates from God. In some peculiar and indefinite way there has always been a demonstration going on among the peo-

ple of earth that healing is accomplished by a quality or power that emanates from God.

The great difficulty about it is that people have never understood what healing really is. They have failed to grasp the important fact, that instead of the word healing, instead of the thought healing, instead of the thought of removing disease, *the real thought is that of creation,* and that in *unobstructed creation* there is *no need for healing.* That is to say, *in a normally created being, living according to the laws of its being, healing is an impossibility. This is the fact entirely overlooked by the people with regard to the subject of healing.*

If I had said to you without this introduction, there is a similarity between the health religion of Mohammedism and Christianity, between the religions of the savages of darkest Africa, the aborigines of the American continent, and the Christian religion as respects the subject of health, you would have repudiated the statement and perhaps would have disparaged my intelligence, but as I have now covered the subject, I trust you will be able to see that as a matter of fact, there is the closest similarity among all these; that as to their health phases all of them rest upon exactly the same foundation; and that as to their basis there is no difference.

In the religion of all ages, peoples, races and climes, one thing always stands out predominant, and that is *faith*. It is quite immaterial whether you are a Mohammedan, a Christian or a savage, you have faith in the religion of your people. You have faith in the tenets of your own religion. It makes no difference what they are, you believe in them as respecting the subject of health, and in as far as you believe absolutely in the tenets of your religion, as respects the subject of health, you are precisely like the votary of any other religion as respects the subject of health.

Let us consider another important fact that applies to all religions. It is quite immaterial whether there is any truth in connection with the religion. Indeed, *it is immaterial, and unimportant whether it be true or not, if you have faith in it, believe its tenets, believe its teachings as to the healing of the sick, and thus act upon them you will derive the same benefits as though it were true.*

You say there is nothing in all the dances and fandangos and beliefs in the superiority of the medicine man of our American Indians. You are just as positive about that as you are that you are alive. You are positive that there is absolutely nothing in that religion. You say it was founded upon imagination; that it was

handed down by tradition from father to son; that it never rested upon any foundation of fact. Yet, if you will go among the Indians, and take the records, you will find that the medicine man of every tribe performed things for health that can be explained upon no other hypothesis than that of miracle. He had only to make one of his peculiar incantations, songs, prayers, one of his endeavors of whatever character over the sick, and in many cases the sick were immediately well. Why? Was the medicine man an immediate representative of God? Not at all. Was he even a representative of the Great Spirit of the Indian people? Not at all. Then what was the cause of the remarkable results?—*The individual had absolute faith in the health religion of his tribe and, therefore, in the power of the healer,* that is all.

If you will investigate the religion of ancient Mexico, you will find records of the most wonderful return of individuals to health under their religious rites, and still that religion has long ago passed with the people that believed it. It was based upon nothing true. It consisted in a belief in paganism, in idolatry. It had gods set up, to which it gave names and to which it referred certain powers and for the pacification of which many human sacrifices were made, resulting many times in marvelous

restorations to health. Why? *Because the people of that country absolutely believed that the restorations would follow upon the sacrifice.*

A Hindu will sit for days gazing at one object, without moving a muscle of his body or blinking an eye, for the purpose of accomplishing ascendency over his flesh; for the purpose of acquiring the mastery of his body, and driving out all that is obnoxious to health. He believes that he can do that, and he does it. He becomes master. He rises superior to his body. He lives for weeks and months without food. *He performs that which other people would classify as miraculous, and does it solely through his power of faith.*

We all know that the Christian Bible is full of the teachings of prayer, fasting, bathing, anointing with oil, and dipping in the pool of Siloam, the river Jordan, etc., for healing. We are now possessed of the knowledge that the river Jordan was no better than the North Canadian, and that there was nothing especially healing about its waters, *but it was faith that caused health in the individuals that obeyed the injunction and dipped in the river Jordan.* You remember that certain persons were instructed that if they dipped three times in a certain manner in the Pool of Siloam, they

would be cleansed. It was not the Pool of Siloam itself, for it still lies there in its rocky walls, its waters still bubble over the edge; but no one today imagines that there is anything curative in the waters of that pool. The results in Bible times were *because the people of that time believed that if they obeyed the injunction health would follow the obedience.*

Now there is one other very important fact that we must take into account at this particular juncture. Healing requires more than faith. *It also requires works.* The individual not only must have faith in the particular tenet of his religion, but he must walk out on that faith, follow it with works that prove his faith. Then, it makes no difference whether the religion is savage, civilized, ancient or modern, true or false, *the result has been that he has attained at least in some degree that which he believed would follow.*

What are our representatives today of these ancient religions that I have been talking about? Have we any representatives of them? Of all the ancient religions that have largely passed away have we any representatives left in our modern civilization? I say, yes. From that ancient day, Mohammedism, Buddhism, Confucianism, Brahmanism, etc., have come down to us as they were in those times, but I

will not stop to discuss these. The Christian religion has come down to us also; but let me interpolate at this point, that *although its Bible contains some very valuable teachings on the subject of healing there are very few professed Christians that pay any attention to them. The Christian church on the subject of health has left its Bible and gone off after false gods. It has taken up medicine, and made it a quasi-religion. The professed followers of the Christian Bible today do not rely upon its teachings for the recovery of their health in any respect, and especially with regard to healers. They have adopted instead the M. D. and his dope.*

Aside from those that I have named as being representatives of ancient religions and customs having the quality of quasi-religion, we have among others those that I shall discuss for the purpose of showing their relation to each other and the relation of religion to health that I have been developing in this lecture.

I shall for this purpose confine myself to the period classified as modern times, and to subjects with which we are all familiar as being a part of the common discussion and folklore of our times.

Mesmerism was founded in 1776. It was practiced by Mesmer until his exile from

France. It was then practiced by Braid in Manchester, England, and generally, in a sporadic way by a great many, and it exists among us today in what is called psycho-therapy upon the one hand and magnetic healing on the other. I shall have more to say as to psycho-therapy in the next lecture.

Magnetic healing developed from Mesmerism. When Mesmer dropped the idea of use of the magnets to induce sleep he evolved the theory of animal magnetism from observing the work of a catholic priest. This priest secured mesmeric sleep by manipulation with his hands, and proclaimed that a fluid left his body and entered the body of the patient. Mesmer adopted that doctrine and it has gone on getting a greater hold and broader construction until it has become what we call magnetic healing, which is practiced exactly as the Catholic priest practiced it, except that the sleep is not produced. It is still believed that the magnetic healer casts from his body a magnetic force that enters the body of the individual and drives out of him pain and sickness. It is a common belief among the followers of that system that magnetic healers have a peculiar way of driving the pain or sickness into some part of the body, and then rolling it up as though it were a ball of wax, and lifting it out, and that some-

times the healer for the time being is compelled to take it into a part of his own body, and then cast it from himself. I do not know where they think it goes. We can only conjecture.

Spiritualistic healing came into existence in about the year 1850. It consists only in the belief that the individual is in immediate rapport with the discarnate soul of some individual that understood healing while in this life, and because of the ability to go about more rapidly on the spirit plane, can furnish better and more comprehensive facts as to the subject of disease, and as to the methods to be employed for its removal than is known on this plane of existence. Spiritualistic healers adopt all kinds of fantastic methods which they say they receive from spirit communications, and we have no reason to deny what they say. Many of them use methods of ancient times, that would not be recommended by our common sense in civilized times. *Yet, there is that same peculiar religious tendency, and the same definite and marked results following the history of the efforts of those individuals in many instances.* I cannot pause to give you, in detail, all that might be said upon this subject. I can only give you something of its scope.

This brings us to the subject of so-called divine healers. They imagine that they can

heal the sick by the laying on of hands, by affirmations of health, etc., and the individuals to whom they have applied these methods, the individuals upon whom they have laid their hands *if they have had faith and have done what the divine healer told them to do, have, in many instances returned to health,* and many remarkable cures are on record as following in the train of such services.

Mental science is substantially the same thing, and consists in holding the mental attitude of health, and opposition to the attitude of sickness or disease. *Individuals that believe this kind of treatment cures, receive many wonderful results.*

Now all of these methods or systems *are based on the same thing.* Each and all of them have underlying, as you can plainly see, *this proposition of faith, willingness to do what is necessary, and then doing that which is necessary.*

The last of these that I desire to take up is that most peculiar and remarkable association of individuals of our modern times that has existed since 1876, called Christian Scientists.

The most remarkable thing about this cult is that there is absolutely no *science* about it. It is also that there is *little truth* about it, and yet

today, it has the largest number of followers, in proportion to the time it has existed, of any religious body that ever came into existence.

I think I could not deliver a more complete indictment of the human family, if I should struggle for it for forty years, than that which I have just pronounced in your presence. Now I am going to show you that what I say is absolutely true, tested by the evidence of environmental demonstration.

Before starting into this proposition, I desire again to call your attention to the fact that *we must stand by the Mind, the function of the human brain, because it is absolutely the beginning of the channel through which, and by means of which, we can know anything. Without it we would not even know of this existence. Let us remember that.*

Christian Science was founded in about 1876 by a woman that had possessed very many different names, but who was known quite generally over the world, before her death, as Mary Baker Eddy. I do not know that it is against any individual that he or she has had many life partners, as did this woman, but in passing I would suggest that the multiplicity of partners do not tend to strengthen our faith in her supposed belief in the non-existence of

matter, but rather tend to show that she took a pretty keen interest in the *genus homo.*

There is a great deal of cloud and mist and darkness covering the period of her acquisition of the so-called knowledge that forms the basis of this religion. Indeed, it is gravely questioned where she got the information. It is absolutely proven that it did not originate with her; that much that she said was borrowed from others. However, this much must be said for her, that she put it together.

I willingly take off my hat in humble admiration of Mary Baker Eddy when I say this: *that for sheer, abject, consummate, scintillating deception, she stands today above all of the people that have ever lived on this earth. She has written a book that contains more untruth, that the ordinary mind is incapable of isolating and discovering, than can be found in any other literature that has ever been produced.*

I defy any human being to read one paragraph from the book of Mary Baker Eddy, that I hold in my hand, "Science and Health, With Key to the Scriptures," and find in it either *truth* or *error separately* stated. I will show you that every paragraph in this book from beginning to end contains the most consummate falsehood. I will also show you that *every falsehood* is inseparably connected with an *absolute*

and undeniable truth, and the *true and the false are so intricately and delicately interwoven that it is absolutely impossible for the unprepared mind to separate the one from the other.*

This book has gone out to the world and has chained in darkness and ignorance a larger number of people than any other one secular book has ever done, and those people must live in that error until they can evolve to that degree of *Mind analysis by which they can winnow truth from error out of this book and come to understand its falseness.*

Now just by way of proof we shall examine "Science and Health, With Key to the Scriptures," in detail.

The way to test the value of anything is to investigate its basic principles. If you want to find out whether someone is lying to you, you institute a careful cross-examination. And why do you insist upon a careful cross-examination? You do that for the purpose of ascertaining whether that which has been said rests upon the truth. Hence, it is perfectly clear that if what Mary Baker Eddy said is not true; *if the basic principles contained in Mary Baker Eddy's book are not true; are not believable; are not reconcilable, then all that she predicates upon them must be just as untrue.*

Fellow students, if I should announce to

you the basic principle of Chiropractic and you should, by that form of analysis, find that it was absolutely untrue; that it was absolutely unbelievable; that it could not be demonstrated, you would say to me—*Chiropractic is a lie.* If I should announce anything to you, it makes no difference what it might be, and you should ask me for the basic principle upon which it rests, and I should tell you that basic principle; after which you should, in that way, find that the basic principle was absolutely untrue, then it would make no difference how profound or how logical my conclusions based upon that proposition might be, you would declare *each one of them to be false,* because the *basic principle was false.* In that you would be right. By cross-examination we will investigate the basic principles of Christian Science.

I desire to read from "Science and Health, With Key to the Scriptures," and in the very beginning I desire to call your attention to this very subtle title—"Science and Health, With Key to the Scriptures." There is not a human being living that can take this book; take *this key and demonstrate any one statement in the scriptures.*

I read from page 113 where the author says: *"The fundamental propositions of divine metaphysics are summarized in the four following, to me, self evident propositions."*

What does that mean to you? It means the same as if I were to say to you that the science of Chiropractic rests upon this one fundamental principle, *"the radiation of nerve stimulus through organized channels causes all animation."* This one statement of hers is the absolute, ultimate of Christian Science. She says *that the whole superstructure rests upon these four propositions which are, to her, self-evident.*

"Even if reversed, these propositions will be found to agree in statement and proof, showing mathematically their exact relation to Truth." That is to say, if you read them the other way, these propositions will prove *mathematically* their relation to truth.

"De Quincey says mathematics has not a foot to stand upon which is not purely metaphysical." Everybody knows that fact, but notice how subtly she interweaves that, as though De Quincey had said that *these four propositions* are not only *mathematical,* but that *they are true.* De Quincey never thought of any such a proposition in his life.

(1) "God is All-in-all."

(2) "God is good."

So far we are all agreed, are we not? There is no trouble so far.

"God is good. Good is Mind."

Now, here the trouble begins. "If God is good," and "Good is Mind," what does God think about and how does he think? How is it possible that God should have a mind? God is Soul; God is power; *God is intelligence;* but God does not have a Mind. *God is the father of Minds.* God is the *builder of brains* in which by *functional operations Minds are produced,* but God is not a Mind. *God is all knowledge.*

(3) "God, Spirit, being all, nothing is matter."

Where does she get that word, *spirit?* The first proposition states that "God is All-in-all." If God is all, *there is no Spirit.* "God, Spirit, Mind," and as many other things as you want may be thrown in and stirred up so they can come up later, at just the proper time. In fact, the author's method is to throw in all the junk you want, because it may come in handy somewhere. "God, Spirit, being all, *nothing is matter.*" If God is all, of course there can be no matter unless some of God is matter, and some of God may as easily be *matter* as *spirit,* can it not? Then, of course, if God is good and God is Mind," and to reverse it, Mind is good, good is God; and God is All-in-all, then *matter does not exist,* but where does Mind come in? Why should there be *Mind* any more than *matter?* Notice the subtle reference, and bear in Mind that "God is All-in-all."

(4) "Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life."

I submit to you that Mary Baker Eddy herself did not know what she meant by this last proposition any more than I do. She threw in a lot of junk and began stirring it around as with a ladle so that she could have anything she wanted bob up at the right place and time.

There is one remarkable thing about these four propositions. You never saw a Christian Scientist in your life that would argue to sustain them. They will not discuss them at all. They say you do not have the *power;* that you have not *arrived at the refinement;* that you are under the influence of *mortal mind.* Yet, *they are talking* to you with a *mortal Mind.* They are looking "through a glass darkly" and still they say you have not arrived. You are riding on a freight train, so to speak. You have not yet arrived. You are riding a cold bumper; are out of the fold in other words, and until you have arrived, you cannot talk. Well, after you have arrived, there is no occasion to talk. It is during the journey that you want to talk. It makes no difference by what route you come, it is along the journey that you would like to discuss these things. But the Christian Scientist will not discuss them with you. He will

tell you to come to their reading circle, but not to talk—just to *go into the silence* — let the shadows fall upon you — be rejuvenated — be happy—forget disease—consider yourself nothing—become a naught—become a cipher to fill a vacancy — loosen up — cut your suspenders and ascend into the glories of nothingness.

Now let us take proposition four and compare our animal existence with it. Let us investigate it, if you please, as we investigate any other subject that comes before us. Let us not become frightened. Let us not think that we are entering into the shady zone of unreality. Let us throw back our shoulders and poise our heads, remembering that *coursing through this clay there is the Soul energy that has given us a Mind with which to investigate the phenomena that lie about us. Let us, in all the pride and vigor that comes through our Soul, from God, investigate what this woman has said.*

I have stood by and observed Christian Scientists in silence now for some fifteen years. I have known them intimately. I have transacted business with them. I have been on boards of which they were members. I have been in business relationship with them. I have met them in all relationships of life. I have fought their battles in legislatures and paid the bills myself, because they professed to believe

in non-resistance. I have stood and held my arm over them metaphorically that they might not get hurt, because while they believed that they did not exist and therefore would not be hurt, I knew that they did exist and were in danger. For this I received their thanks, but no other form of compensation, *for they do not believe in wasting money, whether it exists or not and in such a case they take the benefit of the doubt.*"

Incidentally I have noticed that Christian Scientists are very industrious in one particular, and that is in their animalistic tendencies. I notice that they are very active in bringing into existence *little nothings,* that they name Bobby, Tommy, Willie, Sallie, Mary, etc., just as other humans are wont to do. Does this prove that they believe the tenet of their religion—that matter does not exist?

The Christian Science mother looks into the eyes of her child with the same loving devotion that any mother would look. The Christian Science father dotes upon his children and educates and cares for them as well usually as other fathers care for their children. *I say to you that it is what you do under your intuitive knowledge, under divine instruction, not what you say with your lips that proves what you believe.*

They have societies for the discussion of dietetics, exercise, culture, refinement, education, art, music and science. Do people attempt to acquire that which does not exist? Do they attempt to store that which they know can have no existence? Will they *attempt to put something that does not exist into a place that "ain't?"* Imagine a man trying to educate a Mind that does not exist. Imagine him trying to store a memory that never existed. Oh, what rotten bosh! I think with the sentiment—"Oh, consistency, thou art a jewel!"

Also, sometimes in an emergency, they have an obstetrician, an accoucher at their houses when the stork comes bringing a baby. Isn't it strange that the coming of "nothing" has to be attended with such tremendous care? *Isn't it remarkable that matter and the laws controlling it must take such hold upon those that are not subject to them, and know they do not exist?*

Occasionally they take a little "dope" on the side. Oh, just some salts, you know, just some apples to move the bowels; just a little something, you know, to help the old machine along; the old machine that has *"no existence but an erroneous thought of Mortal Mind."*

Then, sometimes, they slip in at the back stairway, down the alley, or through the lane to their Chiropractic friend. He does not

know they do not exist, and he says: "Would you like an examination and diagnosis?" And they reply, "Oh, no, there is nothing the matter with me. I only want some exercises." Then the Chiropractor knows that he has one of those fellows that "ain't," and he takes him into his adjusting room, has him lie down upon the adjusting table and proceeds to exercise that which does not exist, and gives what "ain't" such an adjusting that "nothing" will not forget it for many days. Indeed, under such circumstances, I have brought *tremendous groans and grunts out of nowhere.*

Now, my friends, I submit, if I were going to write a book, especially if I were going to found a religion, I would not, on one page *announce the basic principle,* and on another page *contradict it.* I have not the time to pause to give you all the contradictions that occur in this book—"Science and Health, With Key to the Scriptures." I can find more than one thousand contradictions of the basic principle of Christian Science in this book, stated by the author herself, over her own signature. I am only going to give you a few.

I now read from page 103, a portion of the book preceding the basic principles, yet you will admit, I believe, that all the statements in a work of this kind should conform to the basic

principles, no matter whether stated before or after them.

"The destruction of the claims of mortal Mind through Science, by which man can escape from sin and mortality, blesses the whole human family. As in the beginning, however, this liberation does not scientifically show itself in a knowledge of both good and evil, for the latter is unreal."

That is, *evil is unreal.* If it were unreal, she should not be talking about it, should she? Why is she talking about something that does not exist? How does she know it ever existed? How does she come to be in possession of the fact of its existence? Do you know of anything that *ever existed* that is *unreal?* Could you talk about the existence of something that never existed? You could not. Neither could Mary Baker Eddy. She was just an ordinary "clod-hopper," like the rest of us, born and reared in New Hampshire, as I understand.

"On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie."

"Because Mind-science is of God." Is there any other science that is not of God?

What is science? *It is systematized truth.* Is not all *truth* of God? "Evil is a suppositional lie." Well, it must *exist,* or it could not be even a "suppositional lie." There would have to be something to it. All *existence* is *truth,* therefore, either evil *never existed* or else it is *truth* and not even a "suppositional lie."

"As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal Mind. It is the false belief that Mind is in matter, and is both evil and good; that evil is as real as good and more powerful."

Now notice—she says, it is the *false* belief that *Mind* is in *matter.* Now if, "God is all" and "all is God" and "nothing is matter"—how can she say that, "it is the false belief that Mind is in matter?" Does she not thereby admit that *matter exists?* She is talking about *"Mind"* being in *"matter."* If *"matter does not* exist, Mind *could not be in it,* and if *matter* does *not exist* she could not be talking about anything being *either in it* or *out of it.* "That Mind is in matter, and is both evil and good; that evil is as real. as good and more powerful This belief has not one quality of Truth. It is either ignorant or malicious." According to Mrs. Eddy, then *ignorance* and *maliciousness exist* and if they exist they are a *part of truth,*

and if "God is All-in-all," then they are a *part of God.* By her own statement she makes them so.

"The malicious form of hypnotism ultimates in moral idiocy." That is just a plain statement, without any proof of any kind anywhere, and without any reference to proof. Still it *admits the existence* of *"idiocy"* which is a *material-brain* defect.

"The truths of immortal Mind sustain man, and they annihilate the fables of mortal Mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust." This statement admits the existence of *mortal Mind, months, wings* and *dust.*

"In reality there is no *mortal Mind.*" She has just finished talking of *"the fables of mortal Mind"* and now says it really does not exist. If it *did not* she could not *talk* about it.

She says that "in reality there is no mortal Mind." If that is true, then there are no *"fables"* of mortal Mind to have *"flimsy* and *gaudy pretensions,"* for unless there is mortal Mind, there could be no *"fables" of mortal Mind.*

"In reality there is no *mortal Mind,* and consequently no transference of mortal thought and will-power." Of course not. If there is no *mortal Mind,* then there is no *mortal thought*

or *will-power,* and, there could be no *transference* of *what does not exist;* but she speaks of mortal thought and will-power, and therefore *must have believed* in their existence.

On page 104: "Life and being are of God. In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man."

A part of that is true, of course, all intelligence passes from God to man through the medium of the Soul. Our power to think, of course emanates from God; but it must be remembered that *thought is* and that all that is, *is truth,* even though, because of our limitations, it does not seem to.

"When Christian Science and animal magnetism are both comprehended, as they will be at no distant date, it will be seen why the author of this book has been so unjustly persecuted and belied by wolves in sheep's clothing." Here we have *animal magnetism* and *wolves* in *sheep's clothing* as existing *outside* of God, by the author's own statement, that God is All-in-all.

"Agassiz, the celebrated naturalist and author, has wisely said: 'Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it.' "

Stopping at this point, I want to call your attention to another thing. She speaks of the Bible. If "God is All-in-all" and "All is God," then there *is no Bible,* for it is *admitted* that the Bible was *written by man,* by the power of *Mind,* and if Mind is *an erroneous thought,* then there was no *result* of that transaction, and there never was a Bible. It is a *"fable of mortal Mind"* that has *"no real existence."* Bibles are *printed* on *paper* and other *material.* If there is no *material,* then there is *no Bible.* When you think you pick up a Bible you just pick from *vacuity* an *imagination* made of *nothing.* It is *not there.* It is an "erroneous thought of *"mortal Mind,"* that "in reality has no existence."

Again, on page 149: "Mind as far outweighs drugs in the cure of disease as in the cure of sin." Well, it seems from that statement that *sin* must have *existed* somewhere and I should think that if it did, it was a *thing.*

"The more excellent way is divine Science in every case. Is *materia medica* a science or a bundle of speculative human theories?" According to that, *materia medica exists,* no matter what it is.

"The prescription which succeeds in one instance fails in another, and this is owing to the different mental states of the patient."

Mary Baker Eddy should have stopped at this juncture and told us how that *prescription succeeded,* even though it never succeeded but once. If it succeeded, it did so because of *its existence* and *conformity with law,* and as a scientific step, she should have told us, but she did not. *She could not and maintain her cult.*

"The prescription which succeeds in one instance fails in another, and this is owing to the different mental states of the patient." It is quite immaterial about the mental state of the patient, if the prescription succeeds, for it must have existed to have done so. Then if the patient had a *mental state,* and "God is All and All is Mind," where did he get it? If the patient had a *mental state,* he must *have had a Mind,* and if so, he must either *be God* or else *there is Mind aside* from God. A little way back she says "there is no mortal Mind," and consequently "no transference of mortal thought." If there is no *mortal Mind,* there could be *no mental state,* then how can she ascribe the effect of the prescription to a particular *mental state?*

"These states are not comprehended, and they are left without explanation except in Christian Science. The rule and its perfection of operation never vary in Science. If you fail to succeed in any case, it is because you have

not demonstrated the life of Christ, Truth, more in your own life—because you have not obeyed the rule and proved the Principle of divine Science." This reminds me of some of the paragraphs in the writings of my dear old friend, D. D. Palmer, who throws in a "hot one" every now and then for fear he will miss something.

"A physician of the old school remarked with great gravity: 'We know that Mind affects the Body somewhat, and advise our patients to be hopeful and cheerful and to take as little medicine as possible; but Mind can never cure organic difficulties.' The logic is lame and facts contradict it. The author has cured what is termed organic disease as readily as she has cured purely functional disease, and with no power but the divine Mind." I must say for that medical brother, that he was a "cracker-jack." Now, let us see a minute. There was a *physician,* that had *a mind,* and had *announced* that *patients* had *existed* somewhere and they had *Minds,* and that he had advised them to be *cheerful.* That statement is an admission that they could be cheerful, and that is an existence; and so on through all of this material relationship she continues to make such statements and admissions, but at the end she knocks the whole thing in the head and denies all that she has stated and admitted.

"'But mind can never cure organic difficulties.' The logic is lame, and facts contradict it. The author has cured what is termed organic disease as readily as she has cured purely functional disease, and with no power but the divine Mind." That leads to this question: Was the *author* a *divine Mind?* That is what she says in this statement. I do not know whether that is what she meant or not. I am not in *telepathic rapport with her at this time* and am not in position to advise. But she says she has cured what is termed organic disease as readily as she has cured purely functional disease, and with no power but divine Mind. That either means that *she had a divine Mind* when she was doing the "curing" or else it means that in some way she *directed divine Mind* and *had it do it.* If she could direct divine Mind and have it cure organic disease, she must have been *superior* to divine Mind, for I submit that it takes a *stronger power* than divine Mind to *control* and *direct* it and have it *do* such a thing as *cure disease.*

What do you think of her assumption, when she says, "I cured,"—"The author has cured?"—*That statement shows that she was possessed of the same animalistic tendencies, the same human selfishness, the same desire for aggrandizement that marks the existence of*

every human being. That shows her to have been possessed of the same limited Mind that we all have, and *shows that anything that she ever succeeded in doing was done because of that wonderful power that radiates every organism and every atom of the universe, and that it required nothing on her part but acquiescence.*

Again, on page 152: "Anatomy describes muscular action as produced by Mind in one instance and not in another. Such errors beset every material theory, in which one statement contradicts another over and over again." It is absolutely impossible to find in any anatomy, a statement of that kind relative to the control of the muscles. There is no such statement in any anatomy. No *"Scientist"* has ever found it. You will find statements of that kind in therapeutic physiologies, but with the twelve hundred and more egregious errors of Cunningham, in preparation of his "standard" text book on anatomy, he makes no such statement as that.

"It is related that Sir Humphry Davy once apparently cured a case of paralysis by introducing a thermometer into the patient's mouth. This he did merely to ascertain the temperature of the patient's body; but the sick man supposed this ceremony was intended to heal

him, and he recovered accordingly." I have an idea that when Sir Humphry Davy pushed that patient's head back to insert the thermometer, he loosened up some of the cervical vertebrae that were occluding nerve trunks and thereby relieved the paralysis.

"The author's medical researches and experiments had prepared her thought for the metaphysics of Christian Science. Every material dependence had failed her in her search for truth; and she can now understand why, and she can see the means by which mortals are divinely driven to a spiritual source for health and happiness." All of us know that material dependence would fail us in search for truth. We all know that we have to take hold of this power that is being transmitted to us from the Soul in order that we shall acquire truth, and that we take hold of it through this same Mortal Mind, that she says does not exist; that same Mortal Mind that she says is an "erroneous thought," the same *Mortal Mind* that must reach out and advise us of all that we know, and *outside of which there is absolutely nothing that we can know.*

Now it would seem very strange to me that an individual should spend the length of time, the amount of thought, the tremendous effort that this woman spent in the preparation

of this book, and then *permit it to go to the world such a consummate ambassador of ignorance and misrepresentation.* And yet you must remember that by this book this woman raised herself from the very depths of poverty to the very pinnacle of wealth and position. You must remember that his woman, through the influence of this book filled her coffers with hundreds of thousands of dollars. You must admit that this woman by the use of this book came to be known in every country of the civilized world. You must know that this woman, through this book, produced such an influence upon the Human family as to result in the translation of her book into substantially every civilized tongue, and to have had it distributed almost as widely over the surface of the earth as is the Christian Bible. You must remember that there was a most definate and consummately selfish reason for the writing of this book; an ambition as strong as ever animated any individual in any of the walks of life, and in these things *you will find the explanation for this conglomeration of error and contradiction. It rises no higher than that and I can give it no higher place.*

In closing my remarks in regard to this phase of the subject I desire to say that I *defy any Human being to find one paragraph in*

this book—"Science and Health With Key to the Scriptures" that is *all truth,* or to find me one paragraph in it that is *all untrue.* I defy any Human being to find *five* Human beings, that will *fairly investigate it,* that will *agree* as to what is said in any *one paragraph,* or to find *one paragraph* that does not, either contain *contradictions* or *contradict some other paragraph;* permitting me to do the cross-examination.

Now, for the lesson. Laying aside all momentary contentions, we find that all of these quasi-religions, all these systems of healing in ancient and modern times, have been efficacious, not even excluding medicine, the proud boast of which is that it has nothing religious about it.

They have required for their efficacy a belief, on the part of the individual, in a higher power than the individual himself; not necessarily a belief in a God, as we accept that term, but nevertheless, a belief in a *power not possessed* by himself, if it is no more than a *belief in his doctor.*

So we find that *faith* on the part of the subject is absolutely essential to *all healers,* whether ancient or modern. All of them, in order that they shall succeed, require that the individual shall have *faith;* that he shall be-

lieve in his *Mind;* in his *Body;* in all *its parts;* Christian Science or any other religion to the contrary notwithstanding.

The very highest development that any Christian Scientist acquires, or can ever acquire is absolute *faith* in his own *being,* and in passing I must say this for Christian Science, that it has fiilled a niche in the evolution of the Human family superior to that of any other *error* that has ever been taught; of any other quasi-religion; because it has *unshackled the Minds* of Human beings from *dogma and written record,* and has turned the attention to an investigation of *Mind,* the *Human attributes,* and to *tracing them to the Soul, and to the God of the Universe.*

Each and all systems of healing require *works;* require not only faith, but works; a relying *upon that which is believed in order that what is desired may be accomplished.*

Now, my friends, think with me for just a moment in passivity at the close. Let your Minds go back through the entire course of lectures. Draw to yourselves for a moment the thoughts that have been expressed. Conceive what has been declared to be Psychology, the Science of the Soul. Again, think of your Mind. Think of that channel; *Mind—Soul—Great Soul.* Think where we begin function-

ing. Think whence we immediately receive power to function. Think whence that power is immediately derived. Think that we began that intelligence in the Mind, from Soul relationship —then universal relationship. Understand that all there is of a Human being is through this channel. And you will see, that all these different quasi-religions and systems of healing simply tend to one great, common center, and all are comprehended in that which we call Modern Psychology.

LECTURE NO. 8
JUNE 20, 1913

Psychology and Health

Ladies and Gentlemen: We have come to the most important lesson of the entire series. We are peculiarly interested, usually in the discussion of that which we have been led to believe is mysterious, and interest always flags when we come to the application of that which has been considered mysterious to that which has been considered commonplace.

You will notice that our audience this morning is not quite so large, and the reason for that is we have really passed the analysis of all that was supposed to be mysterious and it had become generally known that this lecture was to be the application of the truths we have brought forward to the Human Body, which is generally, though incorrectly, considered to be very dull and uninteresting.

It would be of little avail, indeed, to know all that we have learned if, at the end we should stop without making application thereof.

The lessons so far have developed that it is possible for us to know the source of health and strength. They have also developed that

we may know how to apply that knowledge. As to these propositions, let me,

RECAPITULATE

We have learned that the Great Soul is the reservoir of all intelligence and energy; that the Soul of man is the specific and immediate reservoir of intelligence and energy to the material person; and that the radiation of that intelligent energy from that immediate reservoir to our bodies through the medium of the brain and nerves, properly referred to as the nerve system, and more specifically designated organized chanels, causes all animation, usually called life, a word, that considered in its proper significance and relationship means health, for without the thought of health we cannot get a full concept of life.

We have learned that the condition of each cell of the body, so long as the nerve related to it is unobstructed, or the nerves related to it, if there are more than one, are unobstructed, is continually being conveyed to the Soul; that all information received by the cell is immediately impressed to the Soul side exactly as it is received; that all of such information that goes with the command that it shall be, is thrust above the threshold of consciousness of the individual as soon as possible; that all other information respecting the Body,

as to its condition and relationship, that is not commanded or requested to evolve, is retained by the Soul, except that which is necessary for immediate and general Body advices.

This forms the basis of the common sensations, such for instance as fatigue, uneasiness, lack of passivity to a distressful degree; nervousness, which is the same thing—the lack of passivity; moodiness, which we have learned to charge to glandular inactivity; melancholia, which is assigned to the liver; and so on.

These are the common sensations, and these, because of immediate necessity of the situation, are constantly being crowded forward by the Soul, and in a way thrust above the threshold of our consciousness, so we are in immediate and constant recognition of them; but this would not be true if it were not for the fact that they are necessary for our advice in order that we may preserve our Body machine.

Aside from these there is the vast reservoir of retained information, that we have received, when unconscious of it; such as we might receive through our open, though sleeping eyes, looking toward the partly curtained window of a sleeping car, receiving a kaleidoscopic impression of the scenery through which we are passing. Usually we are never con-

scious of such information, because the Soul is not impressed at the tme of its receipt, that it is, or will be, of any value and therefore, it never evolves it into our consciousness; nevertheless, it retains it always.

The myriad of things that we see when we gaze upon the landscape that are indelibly fixed upon our Soul, and yet of which we are never conscious, furnish other illustrations by which we can form some idea of the vast lore that the Soul holds that it does not give over to the Mind.

When we look at the landscape, we are impressed with a picture as of a oneness—however, we see and are made conscious of but a very few things in that picture. Much of what we have unconsciously received through vision may—if it should become valuable to us—be evolved into our Minds. But much the vaster amount of such impression will remain in that great reservoir to the time of our dissolution.

What has been said of sight applies as readily to all other means of acquiring information, and serves to bring us to the place where we can understand *how meager is our Mind's information compared with that of our Soul,* even from the material aspect, to say nothing of the psychic aspect.

Information of this character conveyed

by the Soul to that part of the Mind that is properly constructed for that office, constitutes the *seat of unconscious sensation,* and information that becomes a part of our *memory, constitutes the seat of conscious sensation.*

It will be readily observed by one that will think carefully about it that the department of unconscious sensation is very comprehensive, in comparison with that of conscious sensation, and that both are very important factors indeed in our subject this morning:

PSYCHOLOGY AND HEALTH

In considering the subject of this lecture we will find that the basic proposition is that *suggestion has power to control sensation and indeed, the functions and operations of the physical Body.* In other words, that intelligence applied to the Human organism through that all inclusive term—suggestion—can influence the Soul to radiate its energy through the Body in such way as to cause normality—health.

The thought that suggestion has the power to remove obstruction of the transmission of this creative and intelligent energy to all parts of the body is not new by any means. It is a thought that has obtained at all places and in all times of the world's history. All that is

new about this thought is its *immediate understanding, recognition* and *specific* and *intelligent use.*

I need only refer, in the beginning, to the belief of the ancients in all forms of mysterious removal of disease. This, in its last analysis, is nothing more than a belief in suggestion, for it makes no difference whether the belief is fixed upon the medicine man, or his formulas and mysterious actions, to remove an abnormality, or whether it is the belief that some sacrifice will appease some God, and therefore, remove the abnormality from the individual. These are not different. They are the same thing, and are but the belief in suggestion for the removal of disease.

This belief in suggestion was in general use in what we call civilized communities before the introduction of medicine. I refer to the mythology of the Greeks and Romans, and later to the actual matter of their manipulation, their fastings, their prayers, their anointings with oil and perfumes, their bathings, washings, etc., all according to rote, and all for the purpose of restoring or maintainig their health, and each of those methods was directed to securing proper force and application of suggestion to their bodies.

Suggestion has always been the basis of the practice of medicine. Its entire twenty-four

hundred years of history, proves this fact. I need only pause to refer to the one proposition, the inculcation into the minds of the votaries of medicine of the belief that there is, in medicine, a curative property.

The belief that there is a curative value in medicine was so generally and so forcibly impressed upon the Minds of the Human family during the first six hundred years of its practice, that the following eighteen hundred years—though failure importantly marked the entire pathway—has not served to banish that faith from our Minds. Today all of us here are intelligent men and women and most, if not all of us, have adopted the use of means, aside from medicine, for the restoration of our health, and yet nearly all of us find ourselves occasionally, in moments of weakness, under the domination of the old faith in medicine. This of course, is transient and we soon throw it off; but it is sufficient to reveal to us the tremendous hold that faith in medicine has upon the Human family.

This is not strange when we remember that the suggestion of faith in medicine has clung to our ancestors for hundreds of years, and has come to each of us with our mother's nourishment, and is therefore a part of the very warp and woof of our being. When ex-

amined under this searchlight of intimacy, we can easily understand that it will require the best part of our lives to eradicate this belief in medicine.

I speak from experience. I have devoted twenty-five years to the eradication of any remnant of faith in medicine, and yet in moments of weakness I sometimes catch my mind reverting to that belief of my childhood. We are all prone to hark back in moments when off guard, to the faith of our childhood and to things as we then believed them to be.

To illustrate how prone we are to go back to original suggestion. I was in the bath room this morning getting ready to shave, and the thought occurred to me that I would need a light. I immediately retired to the kitchen, got a match, came back and reached up to the electric fixture as though to light a lamp. I had harked back to my boyhood and the old wall kerosene lamp of my mother's kitchen.

Thus you will feel yourself reverting to the old suggestion received in childhood that there is curative property in medicine, but after twenty-five years of careful investigation of this subject, not only my own investigation but that investigation added to and aided by the most enlightened minds of the world, I declare to you that there is no curative property in any

medicine that the world has ever known, or will ever know.

This same form of suggestion is the basis of magnetic healing. It was believed that some sort of magnetic fluid escaped from the body of the operator and entered the body of the subject and drove from it disease, and there are many people that believe that fallacy today, simply because of the power of that suggestion.

You say, "How are you going to know when you have eradicated from your memory false suggestion? How are you going to know that you have given to the Soul a sufficiently powerful command that it shall no longer convey information that has been impressed upon it?" You must give to the Soul a *sufficient powerful and continuous stream of suggestion to entirely overshadow and render negative that which was there before.*

When I told you of being cured miraculously of the tobacco habit; miraculous because immaculate, and for no other reason, I meant to have you understand that when the hypnotist gave me that suggestion, while in the passive mode of mind that he and I together had secured, he did not cure me of that habit, but he did transmit through my mind to my soul, a sufficiently powerful suggestion with command of continuous evolvment that when I

revert to the subject of tobacco, the *first thought that comes into my mind is that I do not like it; that I loathe it with all my nature, whereas, before there was in that part of my mind the thought that I liked tobacco and that I had to have it.*

What I said of magnetic healing, is true of all manipulative systems. I speak especially of vibration, massage, swedish movement, osteopathy, mechano-therapy, and all manipulations of that character. They are all based upon the same proposition, and to these I shall add electricity, which, after all, is only vibration, and hydro-therapy, which either produces relaxation of constriction and is, therefore, in that circumscribed sense, nothing but manipulation. And last, the modern system called psycho-therapy, which, of course, is manipulation procured through suggestion.

Suggestion is the basis of Christian Science, which I referred to in the preceding lecture. *It consists peculiarly in the belief that God is all that exists;* that, therefore, *human beings do not exist,* and of course, *cannot suffer pain. It will be seen that this is the most potent suggestion, although the most untrue, that could be given to a human being.*

Psycho-therapy is a mixture of terms. The name was intended to express the thought—

the therapeutics of the Soul. That thought, however, is so strained as to be meaningless. There could be no such thing as the therapeutics of the Soul. But, let us consider it with as much breadth as possible from the standpoint of those that named it and brought it to notice.

Their idea was that by means of suggestion, properly applied, they could remove all forms of abnormality. This method came into existence about the year 1894. It had been practiced in a sort of sporadic and indefinite way for some years prior to that date, but in that year Thomas J. Hudson published his remarkable book, "Mental Medicine," in which he, for the first time, systematized the tenets of belief of the suggestionists and gave to the system its name. Since that time several large schools have been developed, in which this system is taught exclusively, or at least those conducting the school think so.

I need only pause to say that each of the systems to which I refer have done much good, because they all contain a certain amount of truth, and no system that has *any part of truth* for its basis will fail to accomplish *some favorable results.*

All of these systems are true in as far as they correctly include the law of suggestion; and *in ratio as each has secured the free and*

untrammeled operation of suggestion has it succeeded and been of value.

Each of these systems has done harm, some of them very much. *All of them have injured the human family, just to the extent that they are untrue.* It will be seen that the ratio of injury will be different as applied to each of them, but *each will be responsible for a certain amount of harm.*

No system that teaches what is not true can escape the responsibility of having done injury to the extent of that untruth. It is in this fact that we find the caution that should prompt us to a careful scrutiny of any system that we contemplate applying to our bodies, for we must remember that in the application of any system, or method, *we are either benefitting or injuring.* And the *benefits* and *injuries* will always be *commensurate* to the *truth* and *error* involved.

Let me caution you that we should be very careful what we shall teach. We have had some view of the permanency and power of suggestion; let us remember, when we teach, that we are using the power of suggestion, and that if we are *suggesting the truth* we are *evolving those that hear.* But if we *are suggesting that which is not true,* we are *devolving those that hear.* Let us remember also that

in every action we are suggesting to the extent of our influence.

Now, let us observe the scope and power of suggestive-therapeutics, or to leave off that meaningless word therapeutics, let us see the scope and value of suggestion as a so-called curative agent. You will understand that the law relied upon is this *The Soul is amenable to control by suggestion except under well and clearly defined circumstances.*

Within the scope of its applicability, *suggestion is the most valuable agent, because it brings to our aid that intelligent and creative energy that causes life or animation of our bodies* and, *therefore, causes us to possess health and strength.*

In connection with what has just been said, it must be remembered that the Soul is amenable to suggestion when the brain and nerves are in a sufficiently normal condition to produce such Mind or intelligent function as to be able to receive and transmit a suggestion. In other words, the *physical avenue must be in such condition that intelligence can be conveyed to the Soul* and *transmitted from the Soul to the body, and then only.*

We should understand that a suggestion in itself is of no value at all, and only becomes valuable when the Mind or seat of unconscious

sensation is able to receive and transmit it. You will observe that I include with the brain the seat of unconscious sensation. I do this because it has been demonstrated that there are certain characters of suggestion, received and transmitted through the brain, with which the Mind as we understand it has nothing to do, and knows nothing about. I refer to that class of suggestion that is accomplished through that department we have named—unconscious sensation—such for instance, as disturbs the sleep of the individual when the heart nerves are occluded, of which the Mind can have no knowledge that can rise higher than a sense of forboding uneasiness.

It will also clearly appear that a suggestion will be of no value if it can only be received and *transmitted to the Soul,* and cannot be impressed by the *Soul upon the Mind,* or conveyed to the seat of *unconscious sensation, and then conveyed from the Mind or the seat of unconscious sensation, through the nerves to any, or every, part of the Body.* For fear this thought may not be readily grasped, let me illustrate: An individual that is paralyzed may have a Mind and nerve system in sufficiently normal condition to receive and transmit a suggestion to his soul, and yet have a nerve system in such abnormal condition,

as to part of it, that the suggestion cannot be conveyed to the paralyzed part of his Body, and is, therefore, wholly inefficacious as to such part.

What has just been said is a criticism of all psychologists that have written down to my time; for they have all united in saying that the Soul, or what they usually refer to as the subjective, subliminal, subconscious, or some other kind of a sub-Mind, is *always* amenable to control by suggestion.

The Soul is only amenable to control by suggestion when the machinery of intelligence of the organism is in such condition that it can *receive and transmit the suggestion to the Soul;* not only that, but when the *machinery of intelligence and transmission is in such condition that it can receive a suggestion from the Soul and carry its influence into operation in any, or every, part of the Body, as the case may be.*

In the ability of the Soul to reach, through the machinery of intelligence and transmission, every part of the Body, lies the wonderful power and efficacy of suggestion, for the correction of abnormality. And it will be seen that when the machinery of intelligence and transmission cannot convey the suggestion from the Soul to a particular part of the Body, that part

of the Body is beyond aid through the means of suggestion.

This is the important point that has escaped observation of psychologists and so-called psycho-therapeutists. If Dr. Hudson had realized this truth, he would not have made use of his stock phrase, "Oh, the psychic will fix that all right!" and would have bestirred himself to an intelligent correction of his Body by extraneous means, and if he had done that, in all probability, he would not have died a young man, just at the point of his greatest usefulness, but would still be with us—hale, hearty and valuable.

Let us consider this matter just a little farther. I have referred to the suggestion from the Soul being radiated through the machinery of intelligence, to avoid fixing upon the *Mind* as the agent, or referring to the *brain indiscriminately,* as so many have done; and for the purpose of preparing the way to state independently and forcefully, the fact, *that there is a department in the brain constructed to take care of a multitude of transmissions* that we would call sensations, if we were conscious of them, but we never are, and therefore I have called them—unconscious sensations.

The existence of such a seat in the brain may seem difficult of demonstration, because of the newness of the conception; but the dem-

onstration of its existence will be found to be easy when we consider our experiences with our own organism. We know that the blood and lymph, for instance, continually move in the proper channels of our bodies, *but we are wholly unconscious of any sensation arising therefrom.* The glandular secretions and excretions take place according to fixed law and yet no *sensations arise therefrom.* The wonderful process of absorption, which is the taking into our Body the elements for its sustenance all done without our having knowledge of it, and the immaculate function—assimilation—which is the elaboration of chemicals and their molecular arrangement in such manner as to become animate when nerve stimulus acts through them unobstructedly, *without the Mind being involved in the transaction in any manner.*

It will be found that we never become conscious of any of these functions through the medium of sensation, so long as they remain normal. Indeed, we do not have knowledge of them when they are not normal through the means of sensation; but the *failure* of their performance produces such a pronounced physiologic effect that the seat of conscious sensation is reached and we are apprised of the sit-

uation and have applied to it the general term —disease or not-ease.

I am sure that no argument beyond this simple statement will be required to make it perfectly clear that these functions cannot be performed without the same conduct that is similar in some respects, to sensation. Indeed, without conduct that we would be compelled to call sensation, only for the fact that we are never conscious of it; *but in the normal condition the consummate of all such action is to produce the passive and sweet sense of existence.*

We are all cognizant of the facts stated in the foregoing paragraph, but many have never thought about it. Yet, we all rely upon the truth therein stated and make application to ourselves and others of those facts. We all understand, for example, that physical contact always produces two effects. That is to say, there is the *conscious effect* of the contact and there is also the *unconscious effect,* that acts upon the individual as a *subtle suggestion,* that many times he will fail to understand as being in any manner related to the physical contact.

The intuitive consciousness of that which we have called unconscious sensation is made beautifully apparent in the desire of nearly every woman that has been a mother, to get hold

of the feet of a baby. She does that for two reasons, both of which are based upon intuition. First—the contact acts as a suggestion, *influencing her maternal nature;* and, Second—she does it to bring her *motherness into such relation as to influence the child.* Mothers do not have to be philosophers to take advantage of these facts—all they need to do is to follow the impulses of their intuition, or the universal law revealed through the processes of deduction.

How genuinely we all rely upon the cool hand placed upon the fevered brow—the calm steady hand of the unexcited—to still the one that is overwrought. Not many of us are conscious that when we attempt, by touch, to secure passivity in others we are going for help to the great storehouse of unconscious sensation and through it transmitting beneficial suggestion.

Another beautiful illustration of our recognition of the fact of unconscious sensation is seen in accidents. An individual falls and is unconscious. Those that first arrive to assist will, without any instruction, after having secured air and room proceed to chafe the wrists and stroke the brow and body; at least to some extent. When you think of it, *this could have no influence upon the consciousness of the individual, except through the unconscious cen-*

ters, reaching the Soul as a suggestion that it shall again animate and arouse the person.

What has just been said is also true of fainting, which is the nearest approach to, and most closely simulates, death of any condition an individual can present. The individual in such a condition may be wholly unconscious, nevertheless, almost any bystander will throw water on the face or manipulate the body, and does so without any mental understanding of what he is trying to do. Here, again, the appeal is being sent *through the seat of unconscious sensation to the Soul prompting it, demanding of it, that it shall return and revivify its royal palace.*

If those performing the manipulations in a case of fainting were asked to explain their actions, they would respond that it was for the purpose of shocking the patient and starting the circulation. This answer, to the majority, would be so wholly satisfying as to leave nothing further to be asked, or desired. And yet such an answer is wholly meaningless and is but the babbling of the outside, or material man, expressing in its fullness our physical limitations.

In such cases as those I have been reverting to; we wholly overlook the fact that we are acting intuitively, or in other words, under cre-

ative guidance, for the purpose of securing that harmonious relationship necessary to animation and are *suggesting to the Soul that it send its kenetic energy through the brain and nerves of the stricken person, causing consciousness and all of the functions and operations that appertain to normal physical being.*

The thoughts presented relative to the various methods that have preceded are sufficient for this occasion. They apply to us. They should lead us into a recognition of all truth. Sufficient has been said for us to know and realize this one far-reaching fact, that we must, if we expect to get well and keep well, *keep continually open the channels through which shall be transmitted to us that wonderful creative and intelligent energy, that in the beginning, fashioned our Bodies and which since that time, has maintained them in the degree of vigor and power which they have manifested.* We should understand that we must not permit anything to obstruct the transmission of that intelligence and power.

Our next inquiry is, what is this intelligent creative energy transmitted through? The answer is that it is transmitted through the brain and nerve system. It is not only transmitted through the brain and nerve system, but having been transmitted through the brain

and nerve system to the most infinitissimal ends of the nerves, it is then radiated in some remarkable manner that is not well understood, for a distance beyond the ends of the nerves through which it was transmitted, influencing the molecules of the chemical elements of that area causing them to be elaborated into the wonderful formulas that, under the influence of that stimulus, produces so-called animate, or living cells, which by being related produce tissues.

It becomes necessary to understand what constitutes an obstruction of this intelligent energy, and in this connection, let me interpolate, that by the term, obstruction—occlusion, as referring to the transmission of this energy, it is not meant that such an interference necessarily stops the radiation of the energy, or turns it back, for this it can well be understood, is impossible. Kenetic—Soul energy, will not be prevented from radiating by occlusion, but when thus interfered with, will be partly or wholly deflected from its channels, in which event it *becomes a destructive instead of a constructive force. Therefore, an obstruction—occlusion—of kenetic energy, exists when there is such tissue displacement, whether molecular, cellular, segmental or organic as to change the character, consistence, place or arrangement*

of the nerve elements, to such an extent, as to adversely influence the transmission of stimulus through them.

It will be well to observe, that when what we have just described as an obstruction—occlusion, of kenetic energy—usually considered as nerve stimulus—takes place, functional abnormality must immediately ensue, beginning with the nerves involved and following with the elements immediately around their periphery. And in this relation it will also appear, that no functional abnormality could exist without such obstruction—occlusion. And it will also further appear that there will be a gravity of occlusion, in many cases, which will substantially deflect kenetic energy—stimulus—from its channels, and therefore, prevent the conveyance of the influence of a suggestion that has been impressed upon the Soul to the abnormal tissue of the Body needing correction.

In such a case and contingency it plainly appears that the limit of the influence of suggestion as a healing agent, has been passed, and the cells, tissues or organs so situated are beyond the reach and power of suggestion, because the avenues through which suggestion must be conveyed are obstructed—occluded—and the conveyance cannot be accomplished.

In the event of an occlusion sufficiently

grave to prevent the transmission of the influence of a suggestion to the part needing it, what must be done? Are we so situated that in such an extremity we must calmly stand by and watch the part thus affected or the organism, as the case may be, die because the nerves, the channels of transmission, are occluded as the result of displacement? I am glad to be able to inform you that we do not; that it is possible to *replace and properly relate all of the displaced parts, removing the occlusion, so that creative energy can again be normally transmitted, causing normal chemical consistence to take place, resulting in the production of normal tissues and functions.*

The question will be propounded—if all abnormal function is caused by occlusion of kenetic energy—nerve stimulus—and such occlusion is always produced by displacement, can displacement ever be removed by suggestion? And the answer is—yes; *but this can only be done to a limited extent.* It can only be done *so long as the organism is capable of transmitting a suggestion to the Soul and conveying the influence of the suggestion from the Soul to the organism and to each and every part of it,* and that any part of the organism that cannot be thus reached is beyond the power of suggestion.

Many individuals treated psycho-therapeutically and by the system called Christian Science have died untimely, because they failed to realize this important and far-reaching truth.

It will require no further discussion to show that when a displacement of sufficient gravity to substantially occlude the radiation of Soul energy to a given part has occurred, it will be *impossible to replace that part by means of suggestion and that the time has arrived for extraneous physical aid, intelligently applied.*

To cling to the thought of removing displacement of this gravity by suggestion is as ridiculous as it would be for an individual to attempt to right his house that has been racked by storm without the use of physical means externally applied. The parts of the house are all there, but are displaced. They must be replaced by the skillful manipulation of a builder. The parts of the house are in the same helpless situation, from the standpoint of a house, as are the parts of an organism so gravely displaced as to be occluded from the influence of suggestion. *Each must have extraneous aid.*

It is not hard to understand that an energy, that when acting through its normal channels is constructive, is destructive when it is deflected from its normal channels. One may

easily understand, that in order to act constructively upon molecules or atoms, energy must be transmitted to them and reach them as it were, in a *certain manner*. And that the same energy reaching them in a *different manner*, or as it were, in a *different direction* must necessarily produce a *different* result. *And in this different result lies the distinction between normal and abnormal function and tissue production.*

It is somewhat strange, that the facts just stated have not at all times been fully known and appreciated, for at the time of *dissolution of each individual we have the illustration of displacement and occlusion beyond the power of suggestion to reach and remove.* If this were not true, *death would never take place,* for no human being ever reached and passed into the processes of dissolution *without the expense, in his behalf of a multitude of suggestions for the prolongation* of his life, including his *most profound auto-suggestion.* I say no individual advisedly, for it is impossible to conceive of an individual without relatives or friends and the suggestion of relatives and friends is always that the individual shall live, and of course, his own suggestion is always that he shall live. In this connection, it will be remembered that telepathic suggestion is just as efficacious as that of those nearby.

The death of every individual, therefore, is another proof of the limitation of suggestion in the correction of physical abnormality. Death is also proof of the limitation of all physical means to secure replacement of displaced parts. In all cases in which such adjustment has been intelligently attempted and has failed to secure correct relationship, dissolution may serve to furnish us with a *comparison* of the value of *suggestion alone* and *suggestion aided and abetted by intelligent physical adjustment.*

Since these things are true, it is essential that we, as intelligent beings, shall adopt such measures as will not only *take advantage of the power of suggestion to the fullest extent,* but to add to that a system of physical assistance *adapted to its every principle and co-extensive with its every law. That system should consist in a wise, judicious and careful method of adjusting all displaced parts.*

That system of adjusting must be based upon *such a comprehensive and intimate knowledge of the construction of the human organism* and the *relationship of its parts* as to enable us to know when any segment has departed *ever so slightly* from its *place* and *relationship,* and also to know when any part has lost its *normal chemical consistence,* which is always incident to its relationship, and knowing these

things, we must then learn to *replace displaced parts and to secure normal relationship—normal chemical consistence.* In other words, we must learn to know occlusion and its effect at a glance and must learn to remove all occlusion at once upon its occurrence, in order that radiation of kenetic energy—nerve stimulus—will not be disturbed, or if disturbed, that the interfering influence shall be removed.

I desire to say that in 1895 the first steps in this direction were taken and the first adjusting by specific intention was performed. Other adjustings followed upon the first, and a system of adjusting has been improvised. That system has been added to, developed and expanded until it is no longer a simple system of adjusting, but that svstem of adjusting is incident to a *science so comprehensive as to substantially include all others.* The name Chiropractic has been given to this Science and System of Adjusting.

The Science of Chiropractic includes all of the principles of suggestion; it teaches the adjustment of the physical into harmonious relationship with the Soul, and is therefore, the link of union between the unseen force and the seen material, the Soul and the Body. This has never been accomplished before and, therefore, Chiropractic stands today the peerless leader

of all systems directed to the removal of abnormality, and in the evolution of human beings to such a degree of perfection as to eliminate functional abnormality, except as the result of occasional traumatic injury.

My friends, it is glorious beyond comprehension to have lived in the period of the last six years, while this wonderful science of Chiropractic has been fructifying in the Minds of a few human beings and by a tremendous consecration and effort has been brought forth, its truths classified, systematized and reduced to tangible form in permanent record; so that it may be disseminated to the teeming millions of the world to bless and uplift them and to evolve posterity, so long as life shall exist on this planet.

It is my hope that you will come into a full and comprehensive understanding of all the things that I have stated, for I have stated truths that are destined to revolutionize society and evolutionize the human family.

At no distant day Chiropractic will be recognized as teaching the universal relationship of the Body to the Soul and the application of these divine and eternal principles, and will be adopted in all the nations of the world and very much of the sickness, sorrow and despair that

is now incident to human life will by its wonderful efficacy have passed away from the human family and we shall generally have such joy of health and strength as has never before been known.

Please think constructively of what you have just read —then read it all again.

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